

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—The first session of the Seventy-second Congress came to an end on July 16. It was probably the most important session since the World War, and met in extraordinary economic and financial difficulties, which were increased by the fact that there was a small Democratic majority in the House and a nominal Republican majority in the Senate. In spite of this, however, the legislative record was impressive, and though superficially there were many wrangles, Congress passed almost without change the complete Hoover program for reconstruction, as follows: ratification of the Hoover moratorium; creation of the Reconstruction Finance Corporation; passage of the Glass-Steagall act; enlargement of the capital of the Federal Land-Bank system; balancing the budget to meet lowered Federal revenues and increased Government expenditures, by a \$1,000,000,000 tax bill; the Federal Economy bill; the Home-Loan Bank bill; the Relief bill; and authorization to the Federal Reserve Board to buy Government securities from member banks. The program was devised to create credit expansion without unnecessary currency inflation. In all of these measures, party lines were overruled, and the President had his way with very few exceptions. Five

hundred bills in all were enacted by Congress, out of 18,000 presented. The last sessions of Congress were taken up with the Home-Loan Bank bill, which was passed with the Glass temporary inflation measure as a rider, and the Relief bill, containing a provision for full publicity on loans made by the Reconstruction Finance Corporation. President Hoover signed the relief bill on July 21.

On July 18, the treaty between the United States and Canada to govern the development of the St. Lawrence and Great Lakes waterways into an ocean lane, combining with it a great power project, was signed in the State Department. The purpose of the treaty was to provide ocean-borne transportation without costly reloadings for the products of the Middle West of both countries. The President had advocated this plan for several years. When it was known that the treaty was to be signed, the Senate authorized an investigation of the project by the Foreign Relations Committee in order to insure prompt action when Congress reconvenes. The treaty met opposition in Illinois and particularly in New York. In a report to Governor Roosevelt, the State Power Authority advised him to ignore the Administration hereafter, on the grounds that the President had ignored the pledged word of the Secretary of State to consider New York's position before the treaty was signed and not after, and that the President, in stating that negotiations had proceeded for three years, was directly contradicted by official State Department statements that the negotiations only began after October, 1931. The Authority advises the Governor to lay the case of the State before the Senate subcommittee investigating the treaty. This development insured that the whole power question would become one of the most important in the campaign, the President holding out the advantages to the farmers of the Middle West, and the Democrats accusing him of favoring the power companies as against State operation in New York.

Bolivia.—The century-old dispute between Bolivia and Paraguay over the Chaco region broke out into armed conflict on July 15. Bolivian reports stated that Paraguay had attacked the Bolivian Fort Mariscal Santa Cruz, while Paraguayan reports said that the Paraguayans had only recaptured Fort Carlos Antonio Lopez, which the Bolivians were accused of taking while peace negotiations were in progress at Washington. Feeling ran high, with the people of both countries demanding war to defend their territory from aggression.

Chaco
Dispute

Brazil.—Reported peace negotiations with the rebellious forces in São Paulo failed to materialize and the Federal troops continued their movement to isolate the disaffected State. In a minor offensive on July 18 the Federal troops took three towns and bombarded the São Paulo air field. The Federal forces adhered to their plan of bringing the rebellion to a close by surrounding the rebellious State and avoiding, as far as possible, all actual conflict. Reports were still contradictory. On July 19, the rebels were reported to have turned down an offer of amnesty, while the following day Mauricio Cordozo was reported to have flown to Rio de Janeiro with full powers to negotiate a settlement for the rebels.

Revolt Continues

Canada.—Ottawa welcomed the representatives from eight nations of the British Commonwealth on July 20 in preparation for the opening of the Imperial Economic Conference on the day following. The official number of persons accredited to the Conference was 272. Of these the United Kingdom sent 78 and Canada 77. The British delegation consisted of seven Cabinet members, and was led by the former Prime Minister, Stanley Baldwin. The Irish Free State, including three Ministers, was headed by Sean O'Kelly, Vice-President of the Executive Council. Greetings from the King were offered at the initial session by the Governor General, the Earl of Bessborough. Some anxiety was felt as to the phrasing of the reply to the King because of the Irish dispute over the oath of allegiance. Mr. O'Kelly, however, gave assurance that the Free State, as guests of Canada, would act courteously. The first addresses, by Premier R. B. Bennett and Stanley Baldwin, tended to dissipate the pessimism as to the success of the Conference which had been felt by some of the delegates. Mr. Baldwin looked for cooperation and mutual advantage in an Imperial trade system that would not demand the sacrifice of each nation's essential interests and claims. A greater measure of success for this Conference over that of 1930, when the scheme for Imperial free trade was advocated, was predicted by all the delegates. Nevertheless, most were wary in stating definitely what they thought might be the course of the negotiations.

Aims and Effects

In advance of the Conference, an important agreement was said to have been reached by Canadian and British heads of the steel industry whereby Canada would transfer purchases from the United States and Germany to Great Britain but in such a manner that Canadian industry would be protected. The agreement was to be proposed to the Conference for ratification. Other agreements were being negotiated between Canada and England in regard to copper, grain, and leather. Preferential treatment in various raw stocks and manufactures was being bargained for by the industrial interests of the nations represented. The Irish Free State delegation stated that the aim it had in view was not that of agreement with the United Kingdom but that of securing independent agreements with the Dominions. The *New York Times* cor-

respondent summed up the effect of the Conference on the United States as follows: "If the Conference is a success from the viewpoint of Great Britain, Canada, and the other British Empire countries, it will mean inevitably a material loss of the trade which the United States now has with Canada."

China.—On July 18, fighting broke out between Chinese and Japanese in the Province of Jehol in Inner Mongolia. The conflict threatened to assume serious proportions. According to the Japanese, their forces were sent to rescue a Japanese official who had been captured from a wrecked train by Chinese regulars. The fight occurred at Chaoyang when the rescuers met the Chinese forces. It was asserted that the Japanese forces would be withdrawn when the official was rescued, the wrecked train saved, and the railroad repaired, unless the Chinese aggravated the situation. On the other hand, the Chinese claimed that the Japanese advance was the beginning of a long-expected attempt to make certain that Jehol adhered to the new State of Manchukuo. They feared that it would even mean an attack on Peiping to dislodge Marshal Chiang Hsiao-liang and his 170,000 troops, accused by the Japanese of supporting the insurgent activities of General Ma and others in Manchuria. While dispatches pointed out the seriousness of the situation and the dangers of a general conflict between China and Japan, they contained little definite information about the actual fighting. A Tokyo dispatch on July 21 stated that an agreement had been reached between the Japanese and Chinese commanders at Chaoyang which would obviate further fighting in Jehol.

With General Chiang Kai-shek directing from Hankow, the announced concerted drive against Communist armies began on July 15. It was reported that 10,000 on both sides had been killed over the week end. Along the Kwantung-Kiangsi border the Government forces engaged the Communists for seventy-two hours and finally captured a strategic pass in the Tayu Mountains. In Kiangsi Province an attempt of the Communists to capture the city of Kweiki was repulsed with heavy losses on both sides. In Anhwei Province the Government forces captured the city of Hwokui from the Communists and found the inhabitants starving after a long siege. In Hupeh Province 50,000 Communists continued the siege of Machang which the Government forces had not yet reached. In Fukien the famous Nineteenth Route Army was mobilized and took the field against the Communists. —Meanwhile the cholera epidemic assumed nationwide proportions.

Germany.—After weeks of bitter political conflict and ever-increasing bloody clashes with great toll of lives throughout Prussia and Brandenburg, the Reich Government acted with great suddenness and decisiveness. President von Hindenburg issued drastic decrees establishing a state of emergency under martial law, and giving

Conflict in Jehol

Drive on Communists

Prussian Dictatorship

Chancellor von Papen the authority necessary for governing Prussia and Brandenburg as a Dictator during the present crisis. These detailed and comprehensive decrees were issued on July 20, and immediately Von Papen put them into execution with precision and swiftness. He ousted the Prussian cabinet, demanding the resignation of Premier Braun and Minister of the Interior Severing, threatening the latter with arrest when he attempted to resist. These were the leaders of the Socialist power in the Prussian Government who were blamed by the Reich for weakness in handling the situation which had led to so much civil war. The Socialist president of the Berlin police, Albert Grzesinski, was also ejected, almost forcibly. It was evident that all supporters of the Socialist party were to be thrown out of all their positions of influence.

While the Socialists and Centrists saw in this use of military power, which they maintained was unconstitutional, a complete yielding to the threats of Hitler and the

Von Papen Explains

National Socialists, the Government on the other hand declared that the measures were only temporary with no intention of lessening State rights and would be withdrawn as soon as Prussia could have a Cabinet representing a clear majority. Von Papen explained that the Socialist leaders had shown weakness in preventing armed clashes of the Communists and Hitlerites and were giving official sanction to movements aimed at prejudicing the Rightists. He also denied what had been commonly reported in the press, that the permission to political parties to parade and bear arms had been the cause of the upheaval.

Chancellor von Papen appointed Dr. Franz Bracht, formerly Mayor of Essen, as Deputy Commissioner to administer Prussian affairs with full power, subject directly to the Chancellor. General Rundstedt, of the regular army, was placed in military control and the strong Prussian police force was united to the Reichswehr under one command. Dr. Bracht had maintained a policy of avoiding politics, but his leanings were towards the Centrists, and he was a loyal follower of Bruening and Von Papen.

The powers granted the Chancellor as Federal Commissioner for the State of Prussia and Brandenburg covered every possible emergency. He was authorized to

Extensive Powers

dismiss the Prussian Ministers and to appoint Reich Commissioners in their places who would have the same power as the former Prussian Ministers. Certain Articles of the Constitution were suspended, permitting the Chancellor to place such restrictions on freedom of the press and speech, use of private property, secrecy of the mails, etc., as might seem necessary.

Efforts had been made to bring the Centrists over to the Right before the final step was taken, but the Braun Cabinet refused to split, and the Centrists, who had been vigorous opponents of the Von Papen régime, preferred to go out with their Socialist supporters. Plans were laid to have the Supreme Court rule on the limits of the Reich's

Appeal to Supreme Court

power in meddling with State government, but it was thought that the Reich would be supported because of the abuses that were wrecking civil life.

There was great uncertainty as to the results of this violent upset upon the plans and schemes of the Nazis. It was noted that on July 19 Herr Hans Kerl, National Socialist President of the Prussian Diet, had presented a petition to the Reich pleading for Reich intervention. The results seemed to be a close following of the plan submitted by the Hitlerites, who wanted a Dictator and military rule, as they laid the blame for the street fighting on the Socialists and the Communists stirring up conflicts with the tacit permission of the Socialist Ministers and the nagging tactics of the Socialist police. But many were led to believe that President von Hindenburg had gone so far in the direction of the Right only to prevent the coming into power of Hitler and his uncontrollable "Brown Army."

Plan of Nazis

Ireland.—The Conference between Prime Minister MacDonald and President De Valera held in London in regard to the payment of the land annuities resulted only

in intensifying the differences between the two Governments. The plan of

Failure of Conference

William Norton, Irish Labor Leader, that each Government should choose two representatives who would discuss the problem and issue their report to both Governments was rejected. Mr. MacDonald held that such a tribunal would be futile, since its decision would not be binding. He furthermore insisted that the payments due on June 30 last should be given to Great Britain. Mr. De Valera reiterated that the payments were to be held by Ireland in a suspense account as an evidence of good faith. He stated, also, that the Dail had never officially approved of these payments, and that there had been no formal ratification of the agreements to pay by the Parliaments of both countries. As to the composition of the proposed arbitral court, Sean MacEntee, Free State Minister for Finance, said in the Dail: "We made only two conditions—the first, that we should not be restricted in choosing our nominees for the tribunal, and the second, that the terms of reference and the constitution of the tribunal should be submitted to the Oireachtas (Parliament)." The official statement after the Conference declared that "neither party was able to depart from the position taken up in published dispatches."

While the London Conference was being held, the British retaliatory tariffs were being applied on Irish goods. As a result, in Ireland cattle and agricultural prices dropped, and the Irish ports were practically idle. In the Dail reprisal measures against British goods were rushed

Tariff War

through all stages and sent to the Senate. Within the week the Senate passed these measures but in returning them to the Dail added recommendations which necessitated the calling of the Dail for a special session. Since they were money measures, the Dail was able to disregard the Senate recommendations. The emergency tariff bill, thus passed, gave the Government full power to impose

duties as it thought fit on British goods and finances. It was thought that the taxes would be applied: (1) on wearing apparel, other manufactured goods, coal, etc.; (2) on the premiums of British Insurance Companies; (3) as stamp duties on Irish investments in British securities. Since the Free State imports about eighty per cent of its produce to Great Britain and since the Free State is the largest purchaser of British goods, the tariff war was looked upon as being disastrous to both countries.

Italy.—In line with his "rotation" system, under which Premier Mussolini has tried to build up a ruling class for the future by giving opportunity to a large number of his followers to become Cabinet Ministers, the Premier relieved five Ministers and eleven Undersecretaries of their posts on July 20. Alfredo Rocco, for seven years the Minister of Justice, surrendered his place to Professor De Francisci, the rector of Rome University; Balbino Giuliano, Minister of Education, yielded his post to Professor Ercole, the rector of Palermo University; Antonio Mosconi, the Finance Minister, gave way to Guido Jung. The most surprising change was the dropping of Dino Grandi, Minister of Foreign Affairs. The Premier appointed no one in his place, but took the portfolio himself together with the portfolio of the Corporations Minister, who was also relieved. Thus the number of Cabinet Ministers was reduced from thirteen to eleven.

Disarmament.—A resolution endorsed by the United States, France, Great Britain, and Italy containing a unanimous pledge of arms reduction was submitted on July 20 to the general arms commission. It welcomed President Hoover's declaration that reduction apply to land, sea, and air; and that a "primary objective should be the means of attack." Certain concrete conclusions had been reached in the first phase of the conference. Civilian air attack should be prohibited, and aircraft regulated. Land artillery should be limited; also tonnage of tanks. Chemical, bacteriological, and incendiary warfare should be prohibited.

The conference requested its bureau to continue its work during the period of adjournment of the general commission with a view to framing a draft text on points where agreement had already been reached. Special examination should be made of the limitation and reduction of effectives; limitation of national expenditure on defense; trade in, and manufacture of arms. The Powers who were parties to the naval treaties of Washington and London were invited to confer together and report to the general commission as to further measures of naval reduction. The conference recommended the Governments to renew for a period of four months the armament truce agreed upon on September 29, 1932.

International Economics.—The British and French Governments announced on July 13 an agreement between

themselves that was regarded as re-establishing the Anglo-French Entente as a dominant force in European politics. The two nations pledged themselves in the agreement to keep each other informed "with complete candor" on questions similar to those settled at Lausanne which might affect the European regime. Germany, Italy, and Belgium were invited to join in this declaration. Britain and France further agreed to work together and with the other nations at Geneva "to find a solution to the disarmament question which will be beneficial and equitable for all the Powers concerned." They also pledged cooperation in preparing for the world economic conference. Finally, they would avoid anything in the nature of discrimination by one country against the interest of another pending the negotiation of a commercial treaty.

A warning to Europe against presenting a united front to the United States on war debts was issued by President Hoover in a letter which he wrote to Senator Borah,

Chairman of the Foreign Relations Committee, and made public on July 14.

Denials Though he was gratified at the settlement, he wrote, he did "not propose that the American people should be pressed into any line of action or that our policies shall be in any way influenced by such a combination, either open or implied." On the same day, the British Government issued two denials, one from the Foreign Office, denying that the Anglo-French accord established a "united front" on debts; the other from the Treasurer, denying that the United States had had part in framing the Lausanne "gentlemen's agreement."

League of Nations.—A special assembly on July 18 unanimously declared Turkey a member of the League of Nations, inviting her delegate, Husnu Bey, to take a seat. This left the United States and Soviet Russia alone as non-members attending the sessions. The Turkish delegate urged a greater role for the Soviet Government in League discussion. The Council of the League granted on July 15 the request of the Lausanne Conference that it convoke a world monetary and economic conference.

G. K. Chesterton went to the Dublin Eucharistic Congress, and of course he had to write about it. Next week, in "People I Saw in Dublin," he will present an extraordinary catalogue of individuals walking the streets, and taken together they seem to him to mean something.

Joseph F. Thorning, who has been in Europe on a tour of study and also acted as special correspondent of AMERICA, will wind up his observations with Spain. His paper, to appear next week, will be called "The End of Spanish Liberalism."

The Olympic Games at Los Angeles will give Charles Phillips a fine opportunity to display his power of writing and his scholarship in an article called "The Olympic and Christian Ideals."

John Gibbons will have another characteristic piece, "By the High Mercy of Santa Baba."

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The Army at Washington

THE army that marched on Washington to demand a job or a bonus might have kindled a spark ending in a mighty revolution. But two causes have combined to dull the spark so far. The army had no radical leader, and the rank and file appear to have concluded that the weather at Washington is too hot for energetic action. The army has made a tragic spectacle of itself, but that is about the worst that can be said.

At the end of July, the army had the appearance of a convention of tramps. Some sat around in camp, engaged in the delectable pastime of doing nothing, while others wandered through the city begging pennies or selling pencils. Nothing happened under the dome of the Capitol either, except that at one time the Vice President was about to call out the guards, and that Congress agreed to pay the railway fare of the army, provided that it would go home, and stay there. What might have been a bloody revolution has become a mixture of farce and petty nuisance.

Perhaps this peaceful course may be conclusive evidence, as the Communists claim, of the willingness of a slave people to remain in slavery. But that comment was to be expected. Judging from their record in industrial disputes, the Communists are not interested in real advancement for the wage earner and for the workless, but for the continuance of unemployment and disorder. Wherever they have entered a field of dispute, the workers have lost. If they hold to this program, they may be useful in convincing recalcitrant capitalists that it is better to deal with organized labor than with men who count that day lost which is not marked by some deed of duplicity or violence.

It is more probable, however, that the peaceful behavior of the bulk of the army is a tribute to the good sense of the American people. The army embarked on a campaign of folly, and its every move has been marked by folly. It demanded billions of dollars in direct payments from a Government which hardly knew which way to turn for the next penny. Its claims had no legitimate

basis. Its sole supporters in Congress were men who thought a printing press the sufficient basis for a stable currency. When its demands were refused, orators for the army filled the air with speech full of sound and fury, but, happily, without power to move the hearers to violence. The result was as impressive as a group of police in pursuit of a parcel of chicken thieves.

Yet let it not be thought that, whatever may be said of this army, the unemployed in this country have no grievances which Congress is not bound to remedy. The record of Congress since the War has been deplorable. It deliberately closed its eyes to the events which presaged the depression of 1928, and went on appropriating billions. Not only has it subsidized projects, particularly in the Departments of Agriculture and Commerce, forbidden the Federal Government by the Constitution, but it has refused to exercise its legitimate powers in enacting legislation which would have encouraged commerce and stimulated domestic industries, thereby lifting the burden of taxation. Unless all our governments, municipal, State and Federal, awaken to a sense of duty, an army will arise that will work its way not by farce and folly but by fire and sword. Americans are a long suffering people, it is true, but the end of their patience is in sight.

Pulpit Racketeers

WRITING in the New York Times, Julian Harris, of Atlanta, cautions dry politicians in the East and North against the belief that "the so-called dry States" in the South are dissatisfied with the Democratic plank which calls for immediate repeal of the Eighteenth Amendment. Even Georgia, whose delegates voted for the minority report, is content, at least to the extent that it does not intend to re-open the debate in the Senatorial campaign this Fall.

The reason assigned by Mr. Harris for the acceptance of the Democratic wet platform by the South is extremely interesting. "The simple truth is that the South is tired of the overlordship of Bishop Cannon and the frenzied dries," and he adds that these activities "have proved perilous both to the party and to the Protestant church in the South." In recognition of this fact, a number of Protestant clergymen, who turned their pulpits into campaign stages for Mr. Hoover in 1928, have announced that this year their people will be permitted to vote for the candidate of their choice. "There will be differences of opinion and diversity of alignment among our people," writes Dr. L. R. Christie, a Baptist clergyman, "but we trust that these superficial differences shall in no wise disturb the fraternal fellowship of our church." Put in other words, this statement means that this year the Protestant clergy will keep out of politics.

For this relief not only the South but the whole country will be grateful. There is no doubt that the political parsons of 1928 not only drove upright men and women out of their congregations by their disgraceful behavior, but instilled in many contempt for all religion. In addition, they stirred up bitter persecution of Catholics, particular-

ly in districts in which Catholics were few. The bigotry displayed in the last campaign has never been equalled in this country. Its manifestations in the pulpit and through leaflets and pamphlets that could not be carried in the mails without violating the postal laws, were frightful. We may indeed be thankful that we are to be spared this indecency in the coming campaign.

Reform in the A. F. L.

SOME weeks ago President Green, of the American Federation of Labor, in a letter addressed to this Review, declared war against "the racketeers that prey on Labor." Since it appeared to indicate the beginning of a vigorous, long-delayed campaign, we were happy to publish the communication.

We still indulge a hope that the campaign will begin, and will be vigorous, a fact that may stamp us as incurably afflicted with senile optimism. It must be admitted that the complacency of the Federation during the rich years of loot is but a thin soil for the burgeoning bay of hope. If the Federation, or any of its responsible officials, has at any time lifted against the racketeers so much as a grandmotherly *fie-fie* finger of reproach, that stunning gesture completely eluded our anxious vision. As far as we could discern the signs of the times, it seemed to us that as long as the locals paid all their dues or per capita, the Federation was content to rely on the grand old American principle of local self-government, and no centralized snooping.

At the Atlantic City convention of the Federation, President Green reiterated the promise written in his letter to AMERICA. Perhaps he reiterated too much. He even threatened "the drastic step of suspending an international union which has failed to act upon proof of wrongdoing by local leaders." That is just about as "drastic" as calling the police, when you discover that thieves are at your cash box. What in the name of Sam Gompers, does President Green mean by "drastic"? Would he wine and dine the local racketeers, and stamp them with the seal of his supreme approval? Expulsion is not a "drastic" step, but merely the first step to ordinary legal action through which the thieves and thugs who have all but destroyed the good name of union labor in many localities, can be sent to the penitentiary.

For the good of his cause, we advise President Green to drop his trite and unwarranted comparison of the relations between the Federal Government and the States to the relations existing between the Federation and the organizations. "Home rule" and "local autonomy" are good phrases and better facts, but not when they mean that the Federation is willing to stand by calmly when so-called labor leaders, not infrequently ex-convicts who should never have been released from jail, gouge the honest workingmen, and bring organized labor into discredit. If the constitutional relations are such that a local organization can be made an instrument of crime, then the sooner those relations are changed, the better for both Federation and local organizations. President Green speaks with bated breath, as though they were as im-

mutable as the Decalogue, whereas they are nothing but legal fictions which could be changed overnight.

"We have read of your intentions to purge organized labor of rackets," wrote a committee chosen by the insurgents of the iron workers international. "We hope for your ultimate success, and feel that the American Federation of Labor is at last about to clean house." Once more we affirm the same hope. Unless the Federation does clean house, it should be repudiated by every upright union man. From President Green we expect less oratory and more action.

A Broken Constitution

IN the third of his Watson lectures at the University of London last month, James M. Beck asserted that in two important respects the Constitution had broken down. This breakdown he attributed not to any lack of precision in the language of the document, "but wholly to the fact that no written constitution can overcome the elemental forces of greed and ambition."

This is a serious indictment, but we fear it is true. Mr. Beck is quite right in stating that Congressional misuse of the right to appropriate has virtually converted a government of strictly limited powers into a government of almost unlimited powers. In an argument which has been frequently stated in these pages, Mr. Beck shows that while the Constitution authorizes Congress to appropriate for certain specific purposes, and for other purposes which, while not expressly named, are so directly connected with the specific grant as to make them necessary for "the general welfare," Congress has interpreted this authorization to mean that it may appropriate for any purpose whatsoever, provided that a political majority agree that it is for the general welfare.

Obviously, then, since the power to tax becomes, when abused, the power to destroy, Congress by its usurpation of rights not bestowed by the Constitution, has transformed a government of limited powers into a government with powers that can hardly be limited. The Supreme Court, by holding that many of these purposes are purely political and therefore beyond its purview, has aided in creating a Government which the Founders would not recognize. It is not that the Government has grown in the extent of its operations with the increase in population, but that it has grown into a different type of government.

Again, Mr. Beck points out, the great objective of the Constitution was to distribute equably among the States the burden of government. Under the present system, however, the burden is assumed by the larger States, and lifted entirely from some of the smaller. Appropriations for Nevada equal 151 per cent of its payments in Federal taxes, but for every dollar paid by it to Washington, New York receives the sum of one cent. Dozens of schemes adopted during the last decade increase this disproportion, and the trend, if not checked, "may one day threaten the perpetuity of the Union."

The only remedy is a Congress which will refuse to appropriate moneys except for purposes specified by the

Constitution. Is there any hope that a Congress of this nature will ever convene? Mr. Beck fears that the demand for Federal money for local purposes will always be strong enough to prevent the return of the Government to its original form. We can hope that Mr. Beck is wrong, even while admitting that probably he is right.

Subsidizing Our Colleges

THE financial depression of the last few years has brought some of our colleges to the brink of ruin. A few, the most notable being St. Mary's College, in Kansas, have closed their doors, after a futile struggle. Others, we are informed, will reach their crisis by the end of the present year. It would be hard to exaggerate the gravity of the situation which confronts Catholic higher education in this country.

No Catholic college in the United States has an adequate endowment. Only a few have any endowment whatever. Practically all must depend upon tuition fees, and the income from chance gifts and bequests. Twenty-five years ago, when of every ten teachers at least nine were Religious, it was possible by the exercise of severe economy to balance the budget. But since the beginning of the century, this proportion of one to ten has changed, so that today it is more nearly four and one-half to five and one-half. This change means, of course, a salary list which is greater by at least 450 per cent. In all probability, the disproportion is even larger.

In addition to this burden, the colleges must assume responsibilities unknown a generation ago. Catholic institutions have been compelled by various standardizing agencies to add to their courses and equipment, not because they deemed these additions, in all cases, an improvement, but because otherwise their certificates and degrees would be useless to their graduates. A united stand by all Catholic schools might have been effective as recently as 1900, but it is now too late to cry over spilled milk. At present, and as far as can be foreseen, the rule of the standardizing agencies, private and State, will control for many years, although, in course of time, it will probably be exercised with better judgment.

The Catholic college of today, then, has reached the limits of its scanty financial resources. Unless aid comes, and comes quickly, the only institutions of higher education in this country which owe any allegiance whatever to God and His law, may be compelled to discontinue their work for Church and State.

From what source is this aid to be obtained?

Up to the present, practically all our colleges and high schools have been administered by members of Religious Orders. Within the last generation, however, the diocesan college and the central high school, both direct charges upon the diocese, have made their appearance. As a rule, tuition fees have been charged, and the deficit has been made up by the diocesan authorities. The Religious Orders, however, have been left to their own resources, and generally they have managed to hold their own. As these resources have now all but disappeared, it has been suggested that the colleges controlled by the various Religious

Orders be also made the beneficiaries of diocesan funds.

In an interesting paper read at the Cincinnati convention of the National Catholic Educational Association, the Rev. J. W. R. Maguire, C.S.V., president of St. Viator's College, said that while parish schools, central and district high schools, charities, and other works of the Church, have access to this revenue, "the college alone stands apart, shackled and in want, yet striving bravely to do the important and essential work of the Church Teaching." For generations, the dioceses have been engaged in other more necessary work. Much of it has been completed successfully. Can they now turn their attention to the Catholic college?

Father Maguire writes that the problem would be settled were every Catholic in the United States to make an annual contribution of one dollar. Added to our present resources in tuition fees, "twenty million dollars a year will adequately furnish college education for 60,000 to 100,000 students" in the colleges on the accredited list of the National Catholic Educational Association. These dollars would be gathered under diocesan authority, and prorated to the colleges.

The acceptance or rejection of this plan lies wholly within the province of the Hierarchy. It would ill become us, to pronounce any judgment on Father Maguire's suggestion, save to say that we believe it worthy of serious consideration.

The Petty Culprits

IT was a singular letter that Congressman LaGuardia sent to Amos Woodcock, director of the Prohibition farce, on the day after the raid at Alexandria Bay. The veterans of the Spanish War, a small altercation which began and was ended in 1898, were holding a reunion in that town, and during its course old friendships were once more cemented by libations from the bowl that cheers. Hearing of this dastardly conduct, the Prohibition agents fell on the veterans, tooth and nail, and after the battle some of the old men were well bruised, and all were completely deprived of their bowls.

Mr. LaGuardia reminds Mr. Woodcock that since the people are determined to destroy Prohibition, the Government should apply the Volstead Act with greater leniency. "Of course," he adds, "I do not believe in lawlessness." If it must be applied, however, let the agents attack forces that are somewhat more active and energetic than parcels of old men—such gatherings, for instance, as Democratic or Republican National Conventions, which "you know as well as I were dripping wet."

While he puts his suggestion in the form of a question, Mr. LaGuardia knows the answer quite as well as Mr. Woodcock. So too does every one who has arrived at the age of reason. Petty violators are prosecuted while the wholesalers go free, for the same reason that small conventions of ordinary folk are raided and large political conventions are permitted to supply every delegate with a flask that can be refilled at will. It was never intended that the Volstead Act should be applied impartially, and it has never been so applied.

The Parties' Economic Planks

WILFRID PARSONS, S.J.

THERE has been a recent tendency to assert that a political party cannot be blamed for an economic slump, and deserves no praise for a period of prosperity. This goes on the assumption that cycles of depression are inherent in the capitalist system, or at least in that system as it exists now, and so a national Administration has nothing to do with it. It is true that Mr. Hoover did not uphold this now-prevalent theory in his 1928 campaign speeches, nor do Senator Hull and A. Mitchell Palmer, authors of the 1932 Democratic platform, which says:

The chief causes of this condition were the disastrous policies pursued by our Government since the World War. . . . Those who were responsible for these policies . . . have ruined our foreign trade, destroyed the value of our commodities and products, crippled our banking system, robbed millions of our people of their life savings and thrown millions more out of work, produced widespread poverty, and brought the Government to a state of financial distress unprecedented in times of peace.

In spite of this, there is a tendency on the part of speakers of both parties to take the untenable position that economic theories have nothing to do with actual practice, or, if they do, that party policies are not based on any special theory, which is a fallacy. We all act on some theory, though we may, and often do, act on contradictory theories at different times. The foremost person in the world who is now insisting that governmental theories do result in economic policies, and therefore in the success or failure of national economic enterprises, is, of course, Pope Pius XI.

Now, still following the Pope, what are the chief causes of our present economic collapse? Greed and selfishness, first of all; then, the principle of unlimited competition, or laissez-faire, of the duty of the Government to ensure this principle by legislation and enforcement; then the first immediate consequence, the unequal distribution of wealth; and finally, the gradual inability of purchasing power to keep up with constantly increasing production. Production is not planned, for consumption power is deliberately retarded as production advances, a suicidal process, for it results in relative overproduction, unemployment, the shutting down of business, the fall of prices, the tightening of credit, loss of confidence, runs on banks, bank failures, and now the collapse of the whole credit system, on which business exists.

We should expect, therefore, to find that these facts are seen and acknowledged by the platform writers, who wish to commit their parties to policies which will lead the nation and the world back to welfare. What do we find there?

In the first place, we find nothing in either platform openly condemning greed as the real culprit, as did Pope Pius. There is plenty of indignation expressed, but it is directed against the other party for its "failures," presumably to bring back or to retain material prosperity. The Democrats do call for "drastic changes in economic

and governmental policies," and pledge themselves to "recover economic liberty." It has often been said that there is no real difference between the two major parties, and in a sense that is true: both of them have been actuated by the same idea of laissez-faire, holding that it is the duty of government merely to patrol the lines so that all "may have a fair chance," which means in practice so that the ruthless and strong may grow rich. The anti-trust laws are the highest social expression of this theory; the Democrats, however, now wish to modify these "for the better protection of labor and the *small producer and distributor*." This is vague, but if really meant and carried out logically would produce a revolution in this country along the lines of distributism. All our legislation heretofore has tended to destroy the small producer.

There has, however, in recent years grown up another line of difference between Republican and Democrat. The Republican idea has been that tariffs, for instance, though they give direct Government assistance to capital, insure prosperity to the worker, for the benefits "seep down." The Hoover program for reconstruction outlined in the platform is another instance: the Farm Board, to relieve the banks carrying farm loans; the Railroad Credit Corporation, to support the debt structure of the carriers; the increase of capital of Federal Land Banks; the Reconstruction Finance Corporation, to supply funds to banks in place of their frozen assets, to take up the loans to railroads held by banks, and to stabilize their stocks and bonds, largely owned by insurance companies and savings banks; the Glass-Steagall bill, to widen the discount powers of the Federal Reserve banks, and release large quantities of gold; the buying of Government securities from the banks to create unprofitable idle funds in them so that they would be led to extend credit to business; and finally, the Federal home discount-bank system, just created.

This program, which the Republican party pledges itself to continue and enlarge, is based on two assumptions: that prices would rise, easing the relations between debtor and creditor, for if they do not, it is pouring good money after bad; and that all that is needed is to have more credit, the blood stream of business, easily available, whereas it had all but dried up. It is obvious that prices show no sign of rising, while the credit is available, but the banks hold back, wishing to keep liquid as long as the danger of heavy "runs" exists, while business itself is unwilling to borrow in the uncertain outlook.

The Democratic tendency, on the other hand, as shown in the clumsy but well-meant efforts of their representatives in Congress, is to extend help directly: the Garner Relief bill would have made the Reconstruction Finance Corporation lend money directly to the little man, and probably in doing that have made it one big Government bank, little by little displacing the private banks—a blow to laissez-faire with a vengeance! The Patman Bonus

bill was another example among many in this last session. It is no wonder that the laissez-faire instincts of President Hoover cried out against all this as monstrous. Yet his own loans to banks and railroads only follow the Garner theory, though in a restricted way. It looks as if the depression is taking things into its own hands and bringing about State capitalism very fast. A little more depth to the depression, and the Government will be in the banking and railroad business, as it is already heavily engaged in agriculture. If the electric light-and-power business, the coal mines, the steel industry, the telegraphs and telephones, and the automotive industry, get into more trouble and run to the Government for more help, and the depression still continues, the socialization program of the Socialists will come about automatically.

One of the lesser causes of the decline of purchasing power has been the enormous loss to investors in stocks and bonds, and to bank depositors. Both parties recognize this. The Democrats blame the State Department for misleading the public by passing on foreign loans; they propose to protect the public by requiring full and true publicity on the affairs of governments and companies that float stocks and bonds, by Government regulation of holding companies doing an inter-State business and of exchanges dealing in securities and commodities—though how they may do this last under the Federal Constitution is not clear—and “a more rigid supervision” of national banks. One radical Democratic proposal is the severance by law of commercial banks from their securities affiliates and from underwriting schemes. And they demand “further restriction” on Federal Reserve Banks using their facilities for speculative purposes.

The biggest evil of the late boom, the lending in Wall Street of money by business corporations, the parties apparently feel unable to touch. And neither of them proposes any remedy for another crying evil—the gross overcapitalization of business generally.

The Republicans promise “thorough study” of the using of our credit facilities to promote speculation, and to correct it when the cause of it is found. They do not propose to abolish banking affiliates, but to seek “adequate information” about them, and to “solve the problem in a permanent manner.” They also call for “more stringent supervision and broader powers vested in the supervising authorities” of banks. The vagueness of most of this was no doubt deliberate. The Socialists propose to cut through the problem at one stroke, and nationalize the whole banking system in a unified Government banking corporation. How they would bring this about they do not say.

The traditional opposition of Democrats and Republicans on the tariff question is in the platforms. The Republicans praise their own high-tariff system, though they do not mention the hated names of Hawley-Smoot; they also wish to keep the flexible tariff, and under the President's control. The Democrats call for a “competitive tariff for revenue,” whatever that is; they say Hawley-Smoot resulted in a tariff war, “destroyed our international trade, and robbed the farmer of his foreign markets and increased his cost of production.” They want a flex-

ible tariff, but back in the hands of Congress, which once had it and gave it away to the Executive. They abandon the Republican principle of the “most favored nation” and call for reciprocal tariff agreements with other countries, and an international trade conference to stop the existing war. Neither platform mentions the natural effect of the tariff in stopping the payment of the international debts, of which the Democrats oppose the cancellation, and about which the Republicans are silent.

Neither party touches on the acute disagreement at present agitating economists about currency and credit inflation, or rather each touches it indirectly and advocates contradictory policies, as in the past, by some of which inflation is aimed at while by others deflation is continued. The reason is, of course, that the country itself is divided: the bankers seem determined on pushing the deflation of all business to the extreme limit, and the Administration, with occasional forays in the other direction, follows them. If they keep it up, the *New Republic* predicts that we shall have “a National Bankruptcy Week, in which every concern would be compelled to write down its assets, repudiate its capital obligations, and reduce its fixed charges.” Both parties, indeed, have a plank calling for “a sound currency,” which might mean anything: with the gold we have we could preserve a sound currency and suffer a currency inflation of \$1,000,000,000 at least and a credit inflation of many times that amount. The theory is that inflating the dollar would go to the heart of the matter by restoring our bankrupt business to a value once more above its total indebtedness, allow it to borrow money again to start producing, thus distribute more purchasing power to the workers, and hence start the economic wheel moving again. Those who advocate it have never been able to explain how that is going to keep too much money from going into production, so that it will not quickly run ahead of consuming power, and in a short while bring us back again to where we are now.

Neither party, therefore, has any solution of the fundamental problem. They valiantly attack symptoms, but the causes either escape them or they are afraid to tackle them in the bold manner of Pope Pius XI. Yet events will prove too strong for them. It is clear, to everyone except the platform makers, that this is no ordinary depression: banking and industry, the whole credit system, have really broken down, not merely slowed up. A real reconstruction is needed, or both Democrats and Republicans, in spite of their platform of laissez-faire, will have banking, industry, commerce, transportation, communications, and all basic industries, owned and operated by the Government, as the Socialists desire.

But the Socialists call this kind of Socialism “fascist capitalism.” Let us see their own brand, as set forth in their platform.

The Socialist party . . . proposes to transfer the principal industries of the country from private ownership and autocratic, cruelly inefficient management to social ownership and democratic control. Only by these means will it be possible to organize our industrial life on a basis of planned and steady operation without periodic breakdowns and disastrous crises.

The point of the last sentence is this: the solution offered by the Pope, and by many others who are opposed

to Socialism, is also one of "organizing our industrial life on a basis of planned and steady operation" without allowing capital in production to run ahead of capital in consumption or wealth to be again concentrated in few hands. The Socialist answer to all these is that this can be done only by nationalizing our industries. Hence they call for:

Public ownership and democratic control of mines, forests, oil, and power resources; of public utilities dealing with light and power, transportation, and communication, and of all other basic industries.

The operation of these publicly owned industries by boards of administration on which the wage worker, the consumer, and the technician are adequately represented. . . .

The Pope's solution, as is well known, is about the same as this second paragraph, with the deletion of "publicly owned" and with "the owner" substituted for "the technician." The first paragraph, however, with its socialization program, and its joker, "and of all other basic industries," will give pause to Catholics. Does it mean that the Socialists deny the *right* of private ownership of natural resources, outside the land, and of all the means of production? Or that they merely advocate public ownership as a good measure? One could, of course, hold to the right of private ownership and yet allow that it has restrictions excluding certain kinds of ownership. Catholics are committed to the right of private ownership, but not to the right of somebody owning everything.

This, however, is not the point about Socialism. Whether Socialists deny the right of private ownership of natural resources and the means of production, or not, and most of them do, the fact is that their proposed

system of organizing our whole industrial life, and not merely one or other industry, on a political basis, of combining in the same hands the control of both civic relations and of industrial production, will destroy most of our natural liberties, control our existences from the cradle to the grave, upset the natural balance of government and business, and lead to an intolerable tyranny. This is true, whether nationalization is brought about by the Socialists, or, as seems inevitable under present circumstances, by the capitalists. As Pope Pius XI has pointed out, the function of government is to curb and control, not to own. Substituting the politician for the capitalist in business is not going to help much, and will deprive us of the very protection against exploitation that we demand of government.

The condition of the country is very bad, much worse than our leaders are willing to admit publicly. The financiers have made a failure of bonds and stocks, banking, commerce, and business generally. It is a clear case where government must step in for the common good. The material and spiritual welfare of the country depends on a sound solution. Catholics have a special interest in it, because they alone have a program, which is found in none of the party platforms. As Lawrence Dennis, diplomat and financier, says in his recent book, "Is Capitalism Doomed?", "Probably the wisest utterances from any high place with regard to the present depression have issued from the Vatican." But if the platforms disappoint, perhaps Catholics can extract from the candidates themselves some wisdom that they can approve of as reflecting the wisdom of Pope Pius XI.

Dublin in June

II. Consecration and Communion

J. EDWARD COFFEY, S.J.

"**T**HOU hast spoken and written beautifully of me, Thomas," said Our Lord one day to the laureate of the Blessed Sacrament, St. Thomas Aquinas. "What reward dost thou wish?" "None but Thyself," was the answer—and that might well have been Ireland's in June, had Our Saviour deigned thus to honor her "Lauda, Sion."

In full view of the nations, she had carried her gift to the altar, the gift of a single eye and a simple, unswerving faith that permeates every fiber of her national life. At the altar she had not remembered that her brother had aught against her: her brother was there on his knees at her side. What should she ask from the bountiful God who loveth the cheerful giver, who regardeth the lowly, and lifteth up the poor from their slums? Only Himself! And of His plenitude all Ireland was indeed to receive. He came to her in His Eucharistic lowliness and in the members of His far-flung Mystical Body. This was the Consecration and Communion of her Congress Mass: a strengthened conviction of His protecting presence, and of His nourishing, fecund action in her heart, which every feature of the official program served to emphasize.

"God was indeed very near us during these holy days," wrote the Archbishop of Dublin to His Holiness after the final exercises, "and the fruits of His abundant graces are now most manifest." This was to resume perfectly the spirit of a week's festivity which had no dominant note, because there was only one. The newspapers of all countries—not excluding even the stately *London Times*—were lyric in their enthusiasm, and happily forbore to compare the thirty-first with previous Congresses, so busy were they with superlatives provoked by this single, transparent act of faith and communion.

St. Patrick's absurd little bell, with its hoarse tinkle, used, along with the Saorstat trumpets, at the consecration in Phoenix Park, after fifteen-hundred years of venerated silence, was gauge enough in itself of Christ's abiding presence in the heart of Innisfail.

His Holiness, Pope Pius XI, blessed the Congress with two paternal communications. One was the official charge to his Cardinal Legate, the other a direct exhortation broadcast from Rome via Athlone to the eager thousands gathered for the final Mass. "Behold, I am with you always," was the sense of both messages. The Isle of

Saints was reminded of her history as Christ-bearer and altar builder for the world, praised for her fidelity to the vocation of redemptive suffering with Christ, and urged, in the beautiful words of the Secret at the Mass of the Blessed Eucharist, to implore for a disunited world a share in her own treasure, "the gift of hearts united and at peace— *dona unitatis et pacis*—which is mystically represented by our offering at the altar."

Among the poor country folk, especially, long accustomed to let Nature help them say their prayers, there were those who thought the Congress weather a more telling sign of Heaven's pleasure than even the voice from Rome. The miracle of the three weeks' sunshine was the subject of so much comment in the press, as well as "at the Pillar" in O'Connell Street, that by Sunday I could lend myself quite readily to this argument of a Longford miss: "Sure, what better proof could ye want, Father, for the existence of God and His love for Ireland, than such a June in Dublin? The last worthwhile sun He sent us was for the Rebellion." A little flurry of wind and rain blew out the candles on Ladies' Night at the Park; but there were smiling skies for the mingled blue and white and green of the Children's Mass, and no cloud on Sunday afternoon threatened ruin to what our secular press persists in calling the "medieval splendor" of the Cardinals' and Bishops' robes, nor to the perfectly conceived broadcasting arrangements that had all Dublin singing, praying, or listening at once.

From the foreign delegations, who for a week "stood about" her high altar, Ireland was to reap abundantly of what she had sown. The thousands from America—whose pilgrim liners were the first big ships to delight the eyes of her youngsters by daring the shallows of Dublin Bay—with their three Cardinals, ten bishops, and 500 priests and nuns, were largely blood of her blood. Archbishop Glennon at the Men's Mass Meeting, Dr. Guilday and Dr. Sheen in the Sectional conferences, Father Conlon, O.P., at the Holy Name Rally at St. Saviour's, and the constantly overcrowded "Yankee" section at Phoenix Park, brought her eloquent assurance that her faith was alive, and growing upon the living Christ, in that "new" world she had done so much to win for Him. "I always knew," one Catholic daughter heard from a vendor in the tea tents, "that it was God's own country ye lived in; but up to this week I was always afraid it was the devil's own people that lived in it!"

The continent, too, notably France, Belgium, and Holland, "came back to Erin" bearing their sheaves and pretty spiritual bouquets. The Dutch Girl Guides had a royal reception from her children in the slums. Jean Guiraud, of *La Croix* of Paris, reminded her gratefully of the lasting foundations her monks had laid in Latin lands. Chanoine Flynn, curé of La Madeleine, called her exquisitely "an obedient nation"—he had found out, from the nuns that bake her altar breads, that her Holy Communion had more than *tripled* since the new charter of Pius X. Msgr. Heylen, Bishop of Namur, had seen nothing in all his years as Permanent Secretary of the Eucharistic Congresses to rival the record of Irish *young men* at the altar-rail.

Father Ronald Knox and Father C. C. Martindale, S.J., exposed to the special action of grace during the Congress the acute English problems of Communion after school age and of active assistance at Mass—being careful to note that these Catholic "thermometers" presented no problem at all on the green side of St. George's Channel.

The most colorful gift of the Church to the Irish symposium came, naturally enough, from the Orient. At the Jesuits' Church in Gardiner Street, Msgr. Bucys, Bishop of Olympus, said Mass in the Slav rite, with iconostasis and Jesuit seminary choir to match, before a congregation of simple Dubliners visibly appreciative and delighted. Then there was the hero of the Jacobite group-conversion in 1930, Archbishop Mar Ivanios, who came all the way from the Malabar Coast to find himself, as he said, as much at home in Dublin as in Rome. His story of the part played by the Blessed Eucharist in the long struggle towards submission, told in impeccable, even malicious, English, illustrated by gorgeous tableaux and punctuated by "God bless our Holy Father," won him a place in the affections of the congressists very close to that accorded the Papal Delegate. East is East and West is West—outside the Church of Christ. At Dublin St. James and St. Patrick concealed neither their meeting nor their kiss.

What the world outside was doing during Congress week simply didn't matter. I had indeed a vision of "the menace of Bolshevism" in the paper boy who brought me the news—until the morning after the Men's Mass Meeting, when he said: "Well, Father, I guess the Pope is safe for another couple of weeks." No one was startled or distracted in the Catholic Free State when H. G. Wells' latest book was barred by the censors "because certain of its chapters had a tendency to advocate birth-control." And Mr. Hoover's bombshell on "cutting *expensive* armaments one-third" passed on to Geneva without disturbing so much as a note of the Credo at Dublin.

More than once, though, I wished I had Mr. Walter Edge at my side in the press quarters atop the colonnades at Phoenix Park. Mr. Edge is our esteemed Ambassador to France. In presenting his credentials some three years ago at Paris, he made reference to Mr. Hoover's "new American doctrine," that the nations could never hope to unite except on business terms. We were to be "good customers," whereas we had failed to be friends—or brothers in Christ. Mr. Edge, unfortunately, went to the Republican Convention at Chicago instead of coming to Dublin. It would have done him no harm, three years after the debacle of the bankers and the Buddhas of Big Business, to listen by the Liffey quays to the Pope's simple prayer on the Eucharist and "united hearts at peace"; to hearken to Cardinal Verdier's warning about the "identification of national and religious destinies"; and to see the Irish Archbishop of Baltimore purify his fingers at the end of Mass, the while he whispered, for himself and Ireland and the whole Mystical Body of Christ: "*ut non remaneat in me scelerum macula, quem pura et sancta refecerunt sacramenta* . . . let there linger no taint of sin in this heart of mine, that has fed upon the Sacrament that purifies and unites me with God."

Can Science Discover God?

F. P. LeBuffe, S.J.

THE modern world has schooled itself to look to "science," by which it means the physical sciences, for everything; and the "scientific outlook," and the "scientific way," and the "scientific approach," are the catchwords of the hour.

Science, indeed, has done much for man, and within one generation has changed us from horse-driving, earth-clinging creatures to auto speeders and sky rangers and deep-sea travelers. We had lived and worked and traveled in two dimensions; now we soar aloft in eagle-swift planes or nose dive into ocean depths in huge submarines.

And so science has really solved much for us and, grown-up children as most of us are, we are prone to look to this new Thing to settle every question. That is why men who have been robbed of God are now asking science and scientists whether they have found God.

And scientists, too, have been forced back from materialism, "the Victorian heresy," and so are themselves asking whether there is a God, and what He is. They have plumbed the mile-deep stretches of the ocean floors; they have pointed their telescopes into the distant star-strewn spaces; they have followed the beam of the cosmic rays into the interior of the earth; they have peered into the very marrow of matter and found electron and proton and neutron.

Then—they ask themselves, and others ask them: Has God been found? With your test tube and your retorts—have you chemists found God? With your interferometers, your precision scales, your micrometer screws—have you physicists found God? With your microscopes and dissecting knives—have you biologists found God? And as you travel out to where whole worlds darken in their million-light-year distances—have you astronomers found God?

The only answer that can be given is: as chemists, as physicists, as biologists, as astronomers, we cannot find God. Make all the chemical analyses you like—and God will never be found in the test tube. Spread light out until the spectroscope is a mile long—and God will not be seen in upper, middle, or lower wave-lengths. Cut a cell into the smallest parts a microtome may ever cut it—and God will not appear in any of its minutest sections. Scan the heavens, be they near or far, and sweep the Milky Way from end to end with the most powerful telescope man can ever hope to make—and God will never come within its ken.

Scientists, precisely as scientists, are tied down to what can be measured and weighed and reached through the senses. And God cannot be measured or weighed or reached through the senses. Science can no more discover God than the surgeon's scalpel can uncover the soul; or the mathematician calculate the logarithm of "generosity" or "love"; or the blind man find the spectrum within his narrowed knowledge.

All this questioning of physical science for God be-

trays a fundamentally wrong idea either of science or of God, or of both. If physical science be really instrument-bound—and it is—then it can never find God, who is a spirit. Matter cannot measure spirit; spirit—without weight, without extension, without part beyond part—cannot be imprisoned in any material device.

Science is held down to a certain class of facts—hard, plain, solid, material facts. To go beyond these facts, to group them, to theorize about them, to draw legitimate conclusions about them, at once brings the scientist into the realm of philosophy, and there his training precisely as a scientist helps but little. There logic—the higher science of drawing conclusions—comes into its own. Induction and deduction—traveling from the many to the one, or vice versa from the one to the many—now guides the thinker, be he scientist or non-scientist.

The facts are there. Science has brought them to us. But with the facts ascertained, you, and I, and every man who thinks, take these facts, and according as we have been trained to logical thinking, and according to the general mental ability that is ours, from these facts we draw conclusions: some inevitable; some quite certain; many only probable.

Why, then, does modern man ask the scientists about God? First of all, because to the modern, the scientists are preeminently *the* thinkers among men, the very élite of trained minds. And so it is that we may excuse the modern if he asks his "thinking" idol whether he has found God—not as a scientist precisely, but as a *thinker*.

Then, too, we may excuse the modern for asking the scientist about God since it had been so long the fashion for scientists to deny anything except matter, anything beyond the gateways of the senses. This was the grand Victorian heresy. Thus, when all the world is disputing about God and religion as it has rarely disputed about Him for many a long year, it is a bit natural for men to turn to the intransigents who, for the last fifty years at least, were known to be Godless. If they have found God, then indeed, men think, He can be found.

Yet, while excusing the modern, we must chide him for forgetting that there are others besides scientists who can think, and that there is a whole group—the philosophers—to whom logical thinking is a specialty. It is to the logical *thinker* that we must look for an answer to the question—Does God exist? Facts are facts, just as "pigs is pigs," and so a scientist, precisely as scientist, is *fact*-bound. Once he gets beyond his class of facts he is on the same level with any other thinker—yes, and often quite definitely on a lower level than one trained, as a specialist, in logical thinking.

This is not to disparage the scientist, nor to fend him away from logical thinking, but just to warn him that his authority as a scientist falls away from him when he passes beyond his facts. So, too, the logical thinker, the philosopher, preeminent though he may be, is beyond his

bailiwick when he attempts to ascertain scientific facts.

Some philosophers, of course, are muddle headed and to such the definition may well be applied: "A man who looks in a dark cellar for a black hat that isn't there." But not all philosophers are such, just as not all scientists are atheists. There are "peculiar" folk everywhere.

On this whole subject, Arnold Lunn ("The Flight From Reason," pp. 315-316) has written well:

Englishmen have always viewed the expert with healthy suspicion. . . .

We are prepared to accept without criticism the considered opinion of experts on the things that do not greatly matter, the distance of a star or the age of a fossil. But on the greater issues we put our experts in the witness box and we entrust the decision to twelve plain citizens. . . .

Experts are the fact collectors, but the task of coordinating the facts which they have collected is left to the jury.

In other words, when a man's life is at stake, we put the experts in the witness box and leave the decision to the amateurs. . . .

There is no more reason to distrust science than the multiplication table, but there is good reason to distrust organized scientific opinion.

The scientific expert has his value, but it is unhealthy for the expert and demoralizing to the public for his authority to be accepted with uncritical respect.

So to scientists as scientists it is useless to go for an answer. But they give us much, and increasingly much, from which to draw strong proofs for God's existence. The order both in the universe at large and down in the tiny atom; the evident purpose written vividly across nature; the limitedness of the universe in time and in space—these all demand God's existence. Science can and does give that from which and by which the *thinkers* prove that God exists; science itself cannot prove it.

Dublin's Week of Prayer

LAURENCE P. BYRNE

FOR two years, ever since it was known that the Thirty-first International Eucharistic Congress would be held in Dublin, all Ireland had been preparing for this week. An organizing committee, with the Archbishop of Dublin at its head and with Frank O'Reilly as its Director, had worked to such good purpose that nothing was overlooked, and in the event nothing went awry. Every nation that was represented at the Congress found its place duly allotted, and every nation held its separate meeting to glorify the devotion of Ireland to the Blessed Sacrament, and the work of the Irish missionaries in every land.

Dublin received the Pope's Legate with a reverent enthusiasm such as no person has ever before experienced in a city given to great popular demonstrations. Kings and statesmen, warriors and artists, the greatest of the world have been received with acclamation in Dublin's streets; but no one of them has known anything approaching the spontaneous enthusiasm of the people for Cardinal Lauri, the Legate of Pope Pius XI.

From the moment that he landed in England, the fervent faith of Ireland manifested itself, so that apathetic London was amazed by the scenes of devotion which it witnessed in a dingy railway station on a sunny Sunday

afternoon when thousands of devout Catholics thronged and surged about its precincts for the blessing of the Cardinal Legate.

The progress of His Eminence through the gaily-decorated streets was something quite extraordinary; a mixture of glad rejoicing and humility. The entire route, from the landing-stage at Dun Laoghaire to the steps of the Pro-Cathedral in the very heart of Dublin, was lined by the children from the Dublin elementary schools; and a very pretty sight they must have offered to a visitor coming upon Ireland for the first time. All the little girls were on one side of the roads, clad in white, numbers of them in wreaths and veils, with flowing cloaks of Madonna blue. On the other side were the boys, dressed in white pants, contrasting with the vari-colored blazers and caps appropriate to their distinctive schools. The whole route was a blaze of color; blues and browns, greens and whites, reds and purples, surmounted by the waving flags which each child carried. The lines of streamers fluttered in the brilliant sunshine; the flags of Ireland and the Pope shone resplendent in the upper air; and above droned the engines of a dozen airplanes. It was a sight never to be forgotten: Cardinal Lauri's first contact with Ireland!

The scenes in and about the Pro-Cathedral provided a grand climax to a reception that had been more than royal. Within the altar rails were ten thrones, five on either side, for the visiting Cardinals, and the hundreds of prelates provided a rich, throbbing note of color as they entered the Cathedral from the robing rooms across the street. The Eastern Bishops were particularly striking, one in coral pink and black and another in rich golden robes carrying a crucifix. The Knights of Malta added to the splendor of the color-scheme; and behind the glorious colors were thousands of priests in snowy surplices and the more somber habits of their Orders.

After the receptions by Dublin's populace and the assembled clergy on the Monday, Cardinal Lauri was officially welcomed by the State at a great gathering of Irish and foreign notabilities in the famous St. Patrick's Hall of Dublin Castle on the Tuesday evening. Earlier in the same day there had been a great garden party given by the Irish Hierarchy in the grounds of the Holy Ghost Fathers' college at Blackrock: but whatever the function, the keynote was definitely religious, and the outstanding event was the imparting of the Blessing by the Legate. There were lay functions, but no merely mundane atmosphere was permitted to cloud their significance.

On Wednesday at three o'clock, the Thirty-first International Eucharistic Congress was officially opened, amid scenes of popular rejoicing and religious fervor such as even Dublin, with memories of the great Emancipation ceremonies three years ago still fresh in its mind, had never known. For hours before the ceremonies were to begin, vast crowds assembled in the vicinity of the Pro-Cathedral, and once more the gorgeous procession was the occasion only for the Legate's Blessing. Inside, the Letter from the Pope was read, an address was given by the Cardinal Legate, and the Congress was opened.

It was on Wednesday at midnight that the fervent

faith of Dublin really manifested itself to everyone. For two weeks preceding the Congress the people of the city had been attending retreats, at the end of which there had been a General Communion. On the Wednesday afternoon and evening there had been Exposition of the Blessed Sacrament in every church of the city; then at midnight had come Benediction of the Blessed Sacrament, followed by High Mass at twelve-thirty. The congregations at these Masses cannot be realized unless they had been actually seen. Dublin's churches are all large, but not a single one of them could contain the congregation that attempted to enter them. So at every church vast throngs spread out into the streets, and where church or school grounds were available a second Mass was celebrated in the open air. Dublin's entire population, men, women, and children, was at Mass, and the majority received Holy Communion again. Thus, it was demonstrated by crowds in the flesh that the show of flags and bunting was no mere effort at outward display; it was rather the outward manifestation of a deep faith and a fervent zeal which went so deeply down that they were the real life of the city's population.

Thursday evening saw another vast congregation: this time of men before the great High Altar on the renowned Fifteen Acres of the Phoenix Park. A visiting Bishop thought this the most impressive ceremony at the Congress. He had seen nearly a quarter of a million men, with candles lighted, receive the Blessing of the Cardinal Legate, and that was something he had never seen before. On the Continent, he said, the women were fervent enough but the men, and more particularly the young men, were indifferent. In Dublin the young men, in common with those not so young, were so very conspicuous that he thought Ireland, and Dublin, especially blessed. Next evening he saw that not the men only were deeply fervent: then nearly as many women congregated in the same place, despite hardships in getting to it, with their Congress candles lighted to receive the Papal Blessing. A feature of this gathering was the address given by the Bishop of Edinburgh on the evils of Bolshevism, and the part to be played by women in its overthrow.

It was fitting that the first Mass at the great High Altar in the Phoenix Park should be celebrated for children, who assembled in hundreds of thousands on Saturday morning. Stretching over the vast plain, clad in white and the colors of their schools, these children received the Pope's Blessing as their pure voices rose to Heaven in their hymns. In the very heart of Dublin the traffic stood still as those voices came through the amplifiers, and busy folk knelt in prayer when the Blessing was imparted. This gathering of children, from many parts of Ireland as well as from the city itself, insures that the Bishop of Edinburgh's warning against the growth of Bolshevism will be heeded by the growing generations of this Island of Saints. Never before in the history of Ireland, nor probably in that of any other country, has there been such a congregation of children; and it must have gladdened the hearts of the prelates assembled to see for themselves that the boys and girls of Ireland will carry on the tradition of practical Catholicism which fif-

teen centuries have but made more vital. As they sang "Faith of our Fathers," it seemed certain that they would "be true to thee till death."

Sunday eclipsed everything: a million people at Mass! It was incredible, but there it was. From all parts of Ireland they came to be present at the Pontifical High Mass on the Fifteen Acres which once was sacred to the evolutions of the British Army. As far as the eye could reach they were packed in a serried throng: reverential and fervent, with hardly a sound to break the stillness. Trumpets sounded their clarion note, swords flashed in the intermittent sunshine, the Bell of St. Patrick tinkled its melancholy note, the congregation bowed low. It stood again to listen to the sonorous phrases, in faultless English, of Cardinal Lauri, and bowed low once more to receive the Papal Blessing.

Then that vast congregation was marshaled into its ranks for the immense procession through the streets for the final Benediction on O'Connell Bridge. Hour after hour the serried ranks passed through the Ceremonial Gate of the Park, so that the end of the procession had hardly left the Fifteen Acres when the ceremonies on O'Connell Bridge began. In the middle of this procession, the Blessed Sacrament, with the Papal Legate, was carried on a wheeled carriage, quite an unusual sight for Dublin, with the attendant members of the State walking on either side. Through the densely packed streets the Host slowly passed, in front of kneeling throngs, while the choir in the Park chanted the hymns and the people joined from time to time.

It was the most enthralling and thrilling, the most deeply emotional, experience of a very stirring week; all Dublin presented the spectacle of one congregation in a cathedral such as can only be dimly conceived. Its roof was the cloudy sky, and its dimensions were those of the universe. The congregation sensed that, and was at one with God. None of the greatest descriptive writers of the world could have done justice to the scene: it can be felt by Catholics in all parts of the world whose faith is as deep and as real as that of the congregation. "Faith of our fathers living still, in spite of dungeon, fire, and sword."

It was this faith that made the poorest of the dwellers in Dublin's notorious slums spend their hard-earned and few pennies on the lavish decoration of their drab lanes; made Dublin a bower of flowers and gay with multi-colored bunting; impelled Protestants to decorate their places of business; made Dublin a city of brilliant illuminations at night; drew praise from non-Catholics; and, above all, brought a million to High Mass and thrilled the souls of the Papal Legate and his brother-prelates from every land. In this faith Ireland can conquer anything, and it will make Ireland the land against which the paganism of the age will break in vain. It is in this faith that Ireland will develop into a Christian Commonwealth, so that in the future it may once again be a "Light in the West" which will bring a benighted and materialistic world back again to Christ.

Thirty years ago Bernard Shaw made his Larry Doyle say (in "John Bull's Other Island"): "In Ireland the

Church is the people and the people is the Church." There may be those who found that statement merely the occasion for a scoffing remark, but the scoffers must now realize that Shaw really understood his compatriots better than they. During the Eucharistic Congress Ireland was one large church, and Dublin was a shrine. Pilgrims who visited it went away edified and strengthened in their devotion to the Blessed Sacrament. And Dublin learned something from those pilgrims: it learned, for example, that they will come from the most distant lands to manifest their devotion; it learned that there are in other lands guilds and confraternities whose delight it is to show their non-Catholic compatriots the splendor of their Faith; it learned that Catholicism is no puritanical creed, but rather one of joy and light which is a way of life as well as a road to salvation. All these will be good for Dublin and for Ireland; so that when the Thirty-second Eucharistic Congress assembles in far-away Argentina there will probably be a goodly pilgrimage from Ireland.

Education

Teachers for Your Children

M. H. MATTINGLY

OUR popular concept of college life and college students stands in imminent danger of being completely effaced. Who ever heard of a college without a college yell? It requires a stretch of the imagination to conceive of a college where Greek letters are not the open sesame to intellectual or social distinction, but yield place to hourly emphasis on the magic of the symbols I. H. S. We have been strangely lured by the prospect of bigger and better teams, by the hectic exhibitionism attended on initiation into sororities and fraternities, by cheer leaders, stunt nights, college sings, and all the other varieties of activity which are now associated with the idea of college education. There is even a peculiar and questionable brand of humor which has emerged from college life, and which is being peddled in the market place at so much a copy. Few people feel incompetent to give an opinion regarding education. These ideas coincide with others rampant in a democracy where thousands of young and unseasoned who are not fitted to teach are being let loose to instruct thousands of children who are not fitted to learn.

The college of which I write has a different flavor. There is no endowment, save the untiring energy and far-reaching vision of its founders, and the courageous self-sacrificing devotion of the consecrated group who compose, for the most part, its teaching staff. A few laymen occasionally have the high privilege of participation in this interesting adventure.

There is no evidence of "college spirit" but abundant evidence of determined and unflagging loyalty to the Master in Whom these students live and move and have their being; and to the little ones made in His image, who are entrusted to their care. There are no grand buildings. The campus is the Public Square. Even the class rooms are different. One's sense of humor is occasionally threatened at the sight of an older student who has as-

sumed the privilege of her years by acquiring extra poundage, sinuating into a seat intended for a ten year old. The real thrill comes however when classes assemble in what is now known as the "lower auditorium," but which was formerly the Cathedral Chapel. Despite the symbols of modern sport that now adorn the place, one's memory invariably goes back reverently to precious moments spent in this room in years past. Every corner is hallowed with remembrance of faith strengthened, of hope renewed, of charity made more comprehensive among these very shadows. Even the stray light that filters in through the stained glass windows in the rear awakens memories of long lines of penitents telling their beads on late Saturday afternoons; while the small enclosure in the front, once the Holy of Holies, evokes memories of unforgettable Communion on Sunday mornings of which the experience of the afternoon before was merely the beautiful foreshadowing. It is easy to lose oneself in reverie in conjuring up all the remembered joys and benedictions that hover about the place. But the dismissal of class means further activity.

Between classes there is no rush to the smoking-room, as happens in many other colleges. Quite frequently, however, one is conscious of a swift dash of students to the nearby Cathedral, there to kneel in retirement for a brief moment of adoration as a necessary preparation for a fuller and more complete activity, and to come back inwardly refreshed for the next class.

Humor, gaiety, and romance abound everywhere. The humor is kindly and sweet-tempered like that of little children unspoiled by contact with life's less lovely aspects. It is the humor of adults who are not world weary and who can therefore more readily evoke their own childhood—two young ones laughing merrily over the morning's experience; an older one reaching eagerly for the morning paper, and losing herself momentarily in the joys of Orphan Annie; two more arguing over the relative merits of their respective garb. Another group momentarily forgets itself in a gale of laughter in the library. The sweet-faced librarian, laughing too, puts her fingers to her lips and shakes her head tenderly and with maternal solicitude for others in the room. The reality and beauty of romance impress one at every turn. There are adventures of the soul in this group, equally as true and equally as untellable as some of those about which better biographers and historians have written.

The matter of appropriate dress of students is never a subject for faculty action in this college. Lady Modesty reigns supreme in the garb of the followers of the heroic Dominic, of humble Joseph, of noble Ursula, of gentle Francis, and scores of others who have chosen the High Mother of God's House as their special patron.

These are the students at Sisters College, Cleveland, who are completing their work for certificates in teaching, or degrees in education. They are women grown to full stature, whose holy inner lives are a sealed book; whose fine manners do not permit them to make known their joys, sorrows, and ambitions. I know them only through their rapt attention in the classroom, through the medium of their written work, or through the inspiration derived

from a brief conference in fleeting moments after class, when the less timid may venture to reveal themselves.

Perhaps the historian can never be sure that her version is the true one. There are limitations of the writer's own prejudices and a wide gap in training, experience, and emotional tone, between her and her subject. In like manner, the careful analyst finds herself almost at a loss in measuring the intangibles. One ponders long over a group of young girls from various economic levels, with varying degrees of cultural background, passing through a process and emerging thus. There is majesty in the miracle and mystery which defies analysis. A humble teacher, however, may venture a guess that these virgin souls have attained a unity of life and a fixity of purpose that is only bestowed on the chosen of God; that their deepening acquaintanceship with God has been so thorough, that it has adequately prepared them for the unprecedented expansion of opportunity and responsibility implied in the demands of so-called higher education.

There is something in continuous companionship with these Sister-students that makes the teaching of other groups a drab experience, for these souls are hidden centers of energy who keep alive and active the supernatural motives, without which all teaching becomes dull and lifeless. There is something about sitting in the midst of this group daily and looking into the depths of serenity in their faces that makes the layman feel Heaven a bit nearer; that makes a mother feel more secure in entrusting her wee ones to their loving care. The mental hygienists assure us that the well-balanced personality is one whose life is full of happy, constructive experiences. As a practical means to that end, let me suggest to all teachers the joyful possibilities of summer courses for a group of Sisters who have found eternal youth at the foot of the throne of Christ the King.

COMPENSATION

If I could not see the splendor of the sunset, nor the ever-changing glory of the dawn,

Nor a green expanse of water on the ocean, nor the silver water where the salmon spawn,

Nor even see the curds and whey of whitecaps on gray days when gray waves run high,

Nor clouds that bubble over the horizon, nor a bird in sharp relief against the sky;

If I could not see the blue depths of the forest when the sumac all catch fire from the sun,

Nor the gaunt pines that in the ghostly moonlight, seem chieftains marching tentwards everyone;

But yet could hear the stillness of the dawning, the shrieking of a mad wind rushing south,

The song of northern waters running, joyous as liquid laughter from a baby's mouth,

The honking of the gray goose, crazy laughter of loons along a lonely northern shore,

And lullabies that pigeons croon to pine trees, the thunder of the seas' immortal roar,

Angels singing Holy Night on Christmas, brave motes of music from a bugler's fife,

The voice of someone murmuring, "I love you"; believe me, I should even more love life.

KATHERYN ULLMEN.

Sociology

The Glass Prohibition Amendment

PAUL L. BLAKELY, S.J.

BEER was once held in low repute in the sovereign Commonwealth of Kentucky. Whiskey was the aristocrat, and your distiller was of the *haut monde*. The beer keg, on the contrary, bore about it a taint of Ellis Island; the brewer and his minions were the helots of the community. A yellow-haired, blue-eyed, thickset tribe, they minded their own business, which was that of making beer, spoke a strange language, and held to strange customs, religious and national.

Late in June, for instance, they would celebrate what the benighted natives described as "some kinda Dutch holiday." This Dutch holiday was the Feast of Our Lord's great Precursor, and they observed it by abstaining from work, and by lighting huge bonfires on the ring of hills that girt our town. It seems to me that I can also remember that they had a procession through the streets of their district on the Feast of Corpus Christi, with Benediction of the Most Blessed Sacrament, given from altars along the line of march. I imagine, however, that this was later forbidden for reasons that can easily be understood, since the locality was not ready in those days for so open a manifestation of religion. On the Commemoration of all the Faithful Departed, they thronged the graveyards, bringing with them candles and flowers. As a rule, these brewery workers were a peaceful race, and had the Kentuckians of those days paid more attention to Thomas Jefferson than to the zealots, they would have imbibed more beer and less whiskey, and the Commonwealth today would be in a better financial condition.

After all these years, then, Kentucky, or some who assume to speak for the Commonwealth, is turning to the lowly and once despised beer. Writing in the *New York Times* for July 17, Robert E. Dundon, of Louisville, states that for next year the per capita allowance for every child in the public schools will be reduced from nine to seven dollars. The income of the University and the normal schools will also suffer "an alarming shrinkage," in spite of the fact that some departments have been closed, and the professors have agreed to a cut in salary. It is rumored, writes Mr. Dundon, whose regular contributions to the *Times* show that he is usually well informed on these matters, that a special session of the General Assembly will be called next Winter to consider the feasibility of taxing beer. If Congress will only modify the Volstead Act to permit the sale of this beverage, Kentucky can modify her own legislation, and money will pour into the treasury at the rate of about \$4,000,000 annually. This tax "would be enough to cut the rate on farm lands and town lots from thirty to five cents, and still leave sufficient revenue to put the common school per capita back to \$9."

However, if Mr. Dundon believes that the present Congress will do anything of the sort, he is richer in optimism than myself. The mind of the present Congress is mir-

rored perfectly in the politics it played with the Bingham bill, which would all but end the Federal deficit. In the debates, the Democrats turned their backs on the Democratic platform, and stood pat on the old alignment with Cannonism. Until that spirit is exorcised, the best that can be expected from Congress is a straddle according to the model proposed in the Republican platform, which the *Christian Century*, a stout defender of Prohibition, asserts (and quite correctly, it seems to me) is "neither wet nor dry."

But the prize instance of this trimming policy is found in this Amendment to the Constitution, introduced by Senator Glass, of Virginia, but held for consideration at a later time.

Section 1. Article XVIII of the amendments to this Constitution is hereby repealed.

Section 2. The sale of intoxicating liquors within the United States or any territory subject to the jurisdiction thereof for consumption at place of sale (commonly known as a saloon) and the transportation of intoxicating liquors into any State, territory, district, or possession of the United States in which the manufacture, sale, and transportation of intoxicating liquors are prohibited by law, are hereby prohibited. The Congress and the several States, territories, and possessions shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States as provided by the Constitution, within seven years from the date of the submission hereof to the States by Congress.

Had the Amendment stopped with Section 1, it would have been calculated to end the lawless, crime-breeding force known as Federal Prohibition. But Section 2 specifically provides for the continuance under Federal auspices of the fearful record of graft and inefficiency of the last twelve years.

"Concurrent power" does not mean that the several States have power to legislate at variance with an Act of Congress. It means, in practice, that they may legislate as they desire, provided that they desire to legislate as Congress has directed. Hence the Glass Amendment, no less than the Eighteenth, deprives the State of its legitimate police power to control or direct, as it deems best for the common good, the manufacture and sale of intoxicating liquors. True, the right of the State to suppress is guaranteed, but in this respect the Amendment is unnecessary, since the Webb-Kenyon Act, with the Reed amendment, a legitimate use of Federal power, sustained in 1917 by the Supreme Court, affords sufficient protection.

Under the Eighteenth Amendment Congress defined the meaning of "intoxicating," and its definition flouts the laws of nature. Under the Glass Amendment also, Congress can define, and no State will be permitted to vary from the definition promulgated by Federal statute. Sumptuary legislation will thus remain imbedded in the Constitution, and Congress, not the several States, will remain supreme. Should Congress fix the alcoholic content at five per cent, five per cent and a trace will intoxicate all over the United States. Should the State of Arkansas desire to permit its citizens to imbibe liquors containing eight per cent, it will be denounced as a home

ot drunkards and, which is more to the present point, it will be invaded by hordes of Prohibition-enforcement agents who will show the laws of Arkansas no more respect than some of them now accord the law of God. The old rotten machinery of alleged enforcement is not destroyed by the Glass Amendment, but will spin around as wildly and expensively as ever. Prohibition agents who fear that Senator Glass is about to detach them from their jobs need have no fear. They are as safe as if the Bishop (non-resident) of Africa had written the Amendment.

Incidentally, too, but only incidentally, a field of speculation is opened by the question, "What is a saloon?" Senator Glass apparently believes that "saloon" and "place of sale" are synonymous terms; what a political majority in Congress might think, can be known with certainty only to the Creator Who made the beings styled Congressmen, and suffers Congress to exist by His permissive will. Yet, as though haunted by fear of being misunderstood, Senator Glass himself at once adds the gloss, "commonly known as a saloon," which darkens counsel below the line of visibility.

If "place of sale" and "saloon" are synonymous, champagne at a Waldorf banquet would be as impossible as (theoretically) whiskey in a modern speakeasy, unless the guests brought the wine with them. Is a speakeasy, by the way, a "saloon"? Probably, it would be so deemed today, twelve years after the Amendment and Mr. Volstead destroyed the saloon by subsidizing bootleggers and other unclean birds. But in the old days, there were saloons which were unlike any other saloons. The term covered, legally at least, establishments in which the bar tenders said more Hail Marys, to paraphrase Bruce Marshall, than they sold steins, as well as establishments of a sort not mentioned in polite society. Before we put any "commonly understood" in the Constitution, it is well to reach a common understanding, and a conclusion that cannot be overturned by any group of fanatics in Congress.

Finally I may claim Senator Glass's privilege of adding a gloss to the effect that here we have a question of government, and not of the sale of beer. Having edged through life for many years without the sustaining aid of beer or a corner saloon, the prospect of a foaming tankard drunk in the open does not quicken my pulse by one beat per hour. But before I pass on, I should be happy to perceive at least the beginnings of a return to a Federal Government, as established under the Constitution. The only new Amendment that can possibly be accepted by those who think with me must be drawn up in six words, but no more, "The Eighteenth Amendment is hereby repealed." Any measure which makes the control of the traffic in intoxicating liquors primarily the business of the Federal Government means gradual destruction of the legitimate police powers of the several States. That was the fundamental error of the Eighteenth Amendment. The experience of twelve years has demonstrated that when Congress assumes control, all the evils of bureaucracy are intensified and bad government and worse morals are inevitable.

Back of Business

TO rebuild means first to demolish. Among other things that ought to be destroyed, there are the false symbols hanging around the thin shoulders of this depression; and one of them is the Great Banking Illusion. It is commonly supposed that the banks have the money. This is not true; they do not have it, but they *make* it! Bank deposits are not money, as we know it. They are created by bank loans. A customer may come to a bank and ask for a loan. If the loan is granted, his deposit account is credited with the amount of the loan (though generally he can draw only on part of it). His checks diminish his account but they will invariably turn up as deposits in some other bank. Thus every time a bank makes a loan, the bank deposits of the country in the aggregate are increased; and every time a loan is paid off, national deposits are decreased.

These are the facts; they allow interesting conclusions. First, not the Government creates business money (that means money on which business lives) but the banks. Secondly, credits issued by the banks go far beyond the total banking resources of the country. If everyone asked for his money at the same time, the banks would collapse. Thirdly (and most important), the banks can create and destroy "money" at will. Of course, since the banks are predominantly interested in making a profit, they hardly ever destroy and almost always create. What, then, is the economic consequence of practically uncontrolled money production?

The wealth of a nation is measured on the wealth and the income of its population which, in turn, depends upon the buying power which makes for production, for huge industries, for technical and scientific progress: in short, for a great economic organism. Money, on the other hand, is in its true function nothing but an expression (and a handy one) of all these values. Turning to the banks, however, we find that they care little about the measuring rod of wealth and income, and less about their relation to production. Ignoring both, they elevate money (a fictitious formula) to their only standard. They pump, normally, billions and billions into productive channels.

This is how the delicate balance between production and consumption is lost. Money is not handled as a standard of intrinsic values but is made the soil upon which excessive production thrives. The consumer is left out of consideration entirely. The natural wealth of the nation, the income of its people, is passed by with a shrug of the shoulders. The procedure of our banks is little short of a crime.

Economically it is ignorant; humanly it is irresponsible. As I am writing, the prices of hogs and cattle out West show a decided improvement. Good profits attract the bankers who will see to increased production so as to reap more profits. Briefly, we have not to control production so much as we have to control the *financing* of production. Only government *can* do it. Unfortunately, there is no indication that any such law will be passed, perhaps *because* of the banking interests.

GERHARD HIRSCHFELD.

With Scrip and Staff

FOR the centennial of the city of Buffalo, which was ushered in by a great Field Mass on July 3, a glorious and moving pageant, "Civilization," was presented at the close of the celebrations, on July 10, by Canisius College at the Centennial Stadium. The masque was written and produced by the Rev. Edward B. Bunn, S.J., of the Faculty of Canisius College. To quote the *Buffalo Evening News*:

The entire story treated of the conquest of the wilderness of the Niagara region and the triumph of civilization as finally manifested in the betrothal and wedding of Queen Buffalo and the Prince of Civilization.

The first episode opened in the palace of Civilization. Following a dance of the assorted muses, Adventure, accompanied by explorers, invites Civilization to America. Then the wonders and horrors of the New World pass in review and Civilization, frightened, manifests his unwillingness to go to this barbarous country. Religion, however, prevails upon him and he cannot resist the appeal.

The next episode unfolded the story of the conquest of the Niagara region. Civilization and his cohorts arrive and are welcomed by Nature and attacked by the combined forces of Barbarism. The building of the Griffon by LaSalle and of Fort Denonville are portrayed here. The episode ends with the capture of Fort Niagara by the British.

Granting of the municipal charter to Buffalo and her betrothal to Civilization climaxed the third episode. . . . The fourth episode portrayed the gradual development of the city and was climaxed when Buffalo, no longer a mere maiden but a fully matured woman of resplendent beauty, is wedded to the Prince of Civilization.

D'Youville College, the department of costume designing of the Buffalo School of Fine Arts, Alice V. Munger's school of dancing, and the Buffalo Symphony Orchestra assisted the presentation.

LAST week the Pilgrim took occasion to point out the fallacious reasoning of those who see the world's progress threatened by an imaginary "irresistible impulse" of the human race to multiply itself beyond measure; and the equal fallacy involved in prescribing mechanical methods for limiting the growth of population. Civilization, in the full sense of the term, holds the clue to both sides of the problem; that of growth and that of moderation. For it is the institutions of civilization, chief of which is the institution of the family, that preserve the race from that extinction which would infallibly befall it were it left to its purely animal instincts. At the same time, civilization from its very nature imposes certain restraints—difficult to characterize but there none the less—which have kept and will keep the world from overpopulation.

A striking confirmation of these truths is found in the recent history of the South Sea Islands. Popular literature, books and magazine articles, has been rife for the last decade with laments over the steady lessening of the native population of Oceania, Samoa, Fiji, Tahiti, the Maoris of New Zealand, etc. "Civilization" has been blamed for their disappearance; and certainly the "white man's vices" have been directly at fault. The Pilgrim, in his childhood, heard from the lips of a native Tahitian

(Arthur Brander) the hateful story of that "civilizing" process which resulted in degeneration.

False ideas of civilization, such as those which imposed the white man's clothing upon the natives; and the perversions of civilization, contributed to the process. Wrote the Rev. Leo Dubois, S.M., in *Catholic Missions* for June of this year:

The law which prescribes the manner of dressing [in Tonga] to be followed by the natives was brought about by the famous Methodist minister, Shirley Baker, who founded the Free Church of Tonga and was the first minister of King George I. Today this law is debated by the most competent medical authorities of Oceania for the fact that it is considered as one of the causes of the high mortality of the natives; these people do not know what it is to change their garments and once they have put them on they wear them until they fall off in tatters, and thus it is that colds, catarrh, and other sicknesses develop into consumption.

There are other and grave causes, however, which have helped to dig the abyss into which so many lives were hurled during the last century, resulting in a terrible falling off in the population. The most important is the forced, or legal recruitment of labor which resulted in introducing a number of European maladies into the villages, decimating and sometimes destroying completely the population. While the mortality was increasing in a terrifying manner, the birth rate was going down. This was due to the fact that the young men of marriageable age were far from the villages and when they returned they did not feel like marrying; too often they were engulfed in vice. For these reasons the depopulation for a half century was frightfully rapid among the dwellers of Easter Island, Gambiers, Hawaii, and the Marquesas Islands, as well as among the aborigines of Australia—those of Tasmania disappeared entirely—and the Melanesians of the Solomon Islands and New Guinea.

But—and here is the particular matter of note—a purified civilization, freed from those false concepts or those economic exploitations which pave the way for vice and ruin the family, is now succeeding in arresting this downward process, and stabilizing the islands in the normal rate of population growth. The saving effect of Catholic morals is thus described by Father Dubois (*italics mine*):

The coming of a better state of things may be conjectured from many indications. From the statistics of the last few years it is seen that in many of the islands *the autochthonous population is on the increase*. This is the case in Tonga, Samoa, Fiji, New Caledonia, and among the Maori of New Zealand, and the progress is most noticeable in the islands which are entirely Catholic and where the natives have not come into contact with colonizers and European merchants. The islands of Wallis and Futuna, which are entirely Catholic, are often cited as examples.

In New Caledonia the population had gone down from 41,874 in 1887 to 27,100 in 1921. "In 1926 it turned and went up to 27,490 and in 1931 it reached 28,502."

Another indication is given by the Island of Pines. In 1926 there were 492 inhabitants; 651 in 1931. The proportion of children must be remarked. While on the mainland there were 6,040 men, 5,147 women, and 5,634 children, there were on the Island of Pines 186 men, 169 women, and 296 children. The Island of Pines, like Wallis and Futuna, is totally Catholic.

Bishop Doucère, after his visit through the New Hebrides last autumn, wrote:

In many missions, even in those of the coastal regions once devastated by the results of forced labor, the birth rate is on the increase. The peoples of Oceania still have, therefore, some life forces in reserve. The collision with the white race stunned them but it did not annihilate them. Rather, it tempered them in the trial and increased their resistance.

As the first ray of light after the long night of de-

population, these words are of great importance. They silently testify to the beneficence of the Christian family ideal. They are also a warning to those experimenters with human existence who would further the world's depopulation menace by turning loose the very forces that brought the people of these islands to the brink of the grave.

HOW, then, can the family ideal be maintained today, if the Christian Faith is rejected, and the Family of Nazareth is not even a name? Dr. Benjamin C. Gruenberg, of the Child Study Association, addressing the Conference on Education and Family Life at Columbia University on July 13, characterized as "pathetic" the effort to undo two generations of "blundering" in American family life by calling upon teachers in schools throughout the country to teach "homemaking." "Among the very women," he said, "constituting the body of available teachers, a large proportion are themselves victims of the economic and social disorganization that has broken up the family and stripped it of its substance and cohesion." The problem could not be met by "job analysis."

Such, of course, is the Catholic comment on the situation. The prime teacher of family ideals is the Christian mother: the *civilizer* par excellence. The school teacher can greatly help, but in proportion as he or she is already the child of the Christian family, and has imbibed its spirit deeply in youth.

FATHER WILLIAM H. WALSH, S.J., the veteran apostle of devotion to the Youthful Jesus, looks upon this devotion as a powerful means of maintaining the Christian family ideal. Recently he was cheered by receiving from Pope Pius XI the following letter, signed by Cardinal Pacelli, and dated June 13, 1932:

The Holy Father with much pleasure has received Your Reverence's booklet "A Call of the Shepherd to the Youth of the Fold," and its translations in various languages, intended to spread among young people a love and a loyal devotion to Our Lord Jesus Christ as a Boy and as a Youth, in the spirit of the words of the same Holy Father in his Encyclical on Education "the universal model accessible to all, especially to the young in the period of His hidden life, a life of labor and obedience, adorned with all virtues, personal, domestic, and social, before God and men."

It is known to the Holy Father how earnestly, Rev. Father, you have worked, and are now working to propagate among the young this precious and fruitful devotion to their Divine Model, so very opportune in these our own days, when the education of youth is exposed to the gravest dangers, and a diabolical attempt is being made in some countries to poison their minds with a hatred of God and of Our Lord Jesus Christ.

Therefore the Holy Father, who has so great a love of youth, sends you, Rev. Father, this expression of his august and entire satisfaction, and with a loving heart imparts to you, to your beautiful work among youth, and to all who cooperate in it with you, his Apostolic Benediction.

As I note this last item in my scrip—the printer rules out more—and compare it with those preceding, I am struck with the tremendous variety, in time, space, method, and persons, of the Church's campaign for civilization and the preservation of the human race.

THE PILGRIM.

Dramatics**Looking Backward**

ELIZABETH JORDAN

THIS is the season when, there being nothing new to fall upon in the dramatic field, one casts a pensive backward glance over the season just ended. One is weary but, on the whole, optimistic. One has seen some really good plays. One has also seen some superb acting; and not even the most disgruntled reviewer can deny that our best American acting is now equal to the best acting on the stage of any country in the world. One smiles benignly at this reflection and instinctively reaches out to pat the composite theatrical head. Then, alas, one remembers the diction of many of our present stars; and the light of optimism goes out and the world grows dark again.

Next month I shall devote an entire article to this matter of stage diction, and present a list of those ladies and gentlemen of our theater who appear to think the intelligible pronunciation of their lines is the least important part of their work. This month I merely remark, with dignified reserve, that the muttering, mumbling, mouthing, and word-swallowing which goes on during the performance of the average play in our theaters is helping to empty those theaters, and that they will eventually destroy the theater unless players and directors come to their senses. The public is growing tired of seeing stage lips move, and of getting no other results from the phenomenon.

Now for the plays that have won out this season. Which are they and why have they succeeded? Questions easy to answer, as one looks back over the winter's offerings. The big artistic success, of which the public speaks with a sharply indrawn breath and a look of reminiscent awe, was, of course, the Theater Guild's offering, "Mourning Becomes Electra." It was a success for three reasons. First, because it was written by Eugene O'Neill, whose reputation as our first playwright is strongly established and whose writing is as luminous as his mental outlook is murky. Second, because in it two of our best stars, Alla Nazimova and Alice Brady, did the best acting of their stage careers. Third, because the spectators of the play, whether they came from New York, or Chicago, or Roaring River, Arizona, were convinced that in seeing "Electra," they were "seeing life." They were not. They were merely gazing down into that awesome black pit which is O'Neill's conception of life. Because it was full of crawling things on which they looked with horror they felt that it must be great. It is "the thing" to see O'Neill's dramatic delirium tremens. It makes one feel sophisticated. It enables one to say to the fortunate friend who has escaped seeing the play, "My dear, those hours I spent at Electra were among the most horrible of my life. But of course it is a *mar-velous* piece of work, and one *must* see it, if one has the opportunity." Quite so, if "one" is that particular kind of a one—and most of us are that kind. We are easily convinced that Art Justifies All. And if ever a playwright gives us All—

with a few extras on the side—it is Eugene O'Neill.

From O'Neill to Elmer Rice is a far cry, yet Mr. Rice looms large in a review of the past theatrical season. He has had two successful plays on the New York stage. The first, "The Left Bank," was a superficial, unconvincing piece of work, much less sophisticated than its author considered it. Nevertheless, it pleased the public and filled a theater for some months. The second play, "Counsellor-at-Law," which has held the stage of the Plymouth Theater since last November, and is still going strong, is one of the season's biggest hits. How much it owes to Paul Muni, its star, we shall never know, unless Mr. Muni goes under from nerve exhaustion and some one else attempts to play the leading role. Certainly he seemed dangerously near nerve exhaustion when I saw the play for the second time late this spring. In the beginning of its run he was superb in the role of the young Jew who rose from the Ghetto to become one of New York's most brilliant criminal lawyers. Even then, his diction was not perfect. It never is. But it got over—at least as far as the rear of the orchestra where I sat. In May, sitting with a theater party in the fifth row from the front, I barely heard his lines, and most of my companions complained that they could not get them at all. Mr. Muni's name will head my next month's list of word swallows. He is evidently very tired, and his lines are now wholly a secret between him and the playwright. It is a pity, for "Counsellor-at-Law" is a good play, cleverly written, clean, amusing, and up-to-date; and the big audiences that touchingly continue to fill the Plymouth Theater ought to be allowed to know what the leading character is talking about. Of which more next month.

It is pleasant to report that the musical love story, "The Cat and The Fiddle," which I praised so warmly last autumn for its beauty of production, its music, and its wholesomeness, is still drawing large audiences to the George M. Cohan Theater. I predicted then that its leading songs would be pouring through every radio in the country within a few weeks. By this time most of us know every word and note of them—"The Night was Made for Love," "She Didn't Say Yes," "One Moment Alone," and the others. It is heart warming to see such a worth-while offering win out so thoroughly.

"Of Thee I Sing" and "Face the Music," the two new revues, started in December and February and the first-named, will no doubt add throughout the summer to their triumphs of the winter. "Of Thee I Sing," as everybody knows by this time, is Kaufman's inimitable burlesque of our national political life, with incidental and brilliant music by George Gershwin. Hot weather brings no let-down in the spirit with which the entire cast puts over this hilarious entertainment. In make-up and manner the leading comedian is a faithful copy of New York's ubiquitous mayor, James Walker, and other characters are equally recognizable. As to the wit of the lines, leave that to Kaufman—and try to remember the best of his "wise cracks."

"Face the Music" was Irving Berlin's show, produced, like "Of Thee I Sing," by Henry B. Harris, a gentleman in whose happy heart the moans of a nearly bankrupt

world find no echo. Mr. Berlin's duet "Let's Have Another Cup of Coffee" is as popular as Mr. Gershwin's "Of Thee, Baby," and his revue, though far less brilliant as to lines than Kaufman's, and far less aseptic, seems equally appealing to the public.

I mention these offerings because they both had long runs, the real test of success when it comes down to brass tacks. I am glad to add that "Another Language" is also lingering with us, with every prospect of passing a pleasant summer in New York. It began late in April—with everything theoretically against it. It was a first play, written by an unknown author. Its producer was also fairly new to the theatrical game. The weather was warm, critics were weary, and the public had spent all its money. Nevertheless, every critic in New York threw his hat high into the air the morning after the new play's opening performance, and theatergoers have apparently borrowed enough money to fill the theater ever since. It is a great experience to see a newcomer make good as simply and thoroughly as Rose Franken has done with her treatment of the Hallam family.

The Bernard Shaw play, "Too True to Be Good," lasted as long as its warmest friends thought it could. It owed its survival, of course, to the incomparable pair that played the leading feminine roles—Miss Beatrice Lillie and Miss Hope Williams. I predicted after the opening night that the spirited battle between these ladies, in which they clenched and rolled and scratched on the floor for several minutes, was in itself enough to fill the house at every performance. It did exactly that, for such episodes now furnish some of the biggest moments of our modern drama. To Miss Maude Adams, who is considering a new play for next year and insisting that it be a surefire success, I suggest that she introduce in the play a similar scene for herself and Ethel Barrymore. The play, whatever else it contained, would then certainly last as long as the two ladies did. I merely drop in this slight digression, which is prompted solely by a womanly impulse of helpfulness.

Now as to the season's remaining "best offerings." One of them, in my judgment, was "Payment Deferred," a gruesome but powerful play in which a new English star made a lasting success among us. Another was "Cynara," also an English drama, with Philip Merivale in the leading role. "Brief Moment," a trifle in itself, gave one of our leading critics, Alexander Woolcott, an opportunity to make a lasting impression as an actor, in a man-of-the-world role. "Whistling in the Dark," with Ernest Truex as the star, made New Yorkers forget their financial anxieties for a few hours at least, and we all owe Ed Wynn lasting gratitude for whatever gift he gave in "The Laugh Parade."

"The Animal Kingdom," by Philip Barry, left me cold. So did "The Devil Passes," which was loudly acclaimed by many. As for "Springtime for Henry," nothing but the acting of Leslie Banks carried that faded tuberosity, and not even the acting of Mr. Banks could carry it long.

Nevertheless, all this being so, we *have* had some good plays in '32!

REVIEWS

Digging Up Biblical History. By J. GARROW DUNCAN, B.D. Two volumes. New York: The Macmillan Company. \$3.50 each.

To unearth the relics of past ages is but fruitless toil without the key to the reading of their witness, yet no such key had been yielded up by Palestine's buried ruins until very recently. Egyptology had long since become a science through the decipherment of hieroglyphics, and Assyriology by the mastery of the cuneiform script, since by these aids a ruin could be dated, and its testimony given a definite place in ancient history. In Palestine, where a single mound might reveal remains of five or six successive towns, not one could be dated within half a millennium, owing to the scarcity of inscriptions. Tablets, documents, even epitaphs, were rare before the days of Alexander, and (from Jewish sources) none too frequent even thereafter. But Petrie began in 1890 to classify the different types of Palestinian pottery as following a chronological order; and when he and his successors had fairly established a scale of succession, the means of dating the principal types came to light only a dozen years ago. In the ruins of Beisan, an Egyptian outpost near the Sea of Galilee, the types of pottery already known were found in the recognized succession, but also in levels that could be dated from Egyptian reigns. Then Palestinology emerged as a definite branch of applied archeology. The University of Pennsylvania had wrested from Beisan the long-sought key, and in the rapid subsequent growth of activity in Palestinian excavation, American scholarship and enterprise still maintain a leading part. England, however, is a close second, with Germany, France, Denmark, and modern Palestine herself no backward contributors; and the excavators of all nations cooperate, compare, and learn from one another with a generous zeal for the advancement of the knowledge of all. The present results, historically arranged, are presented in a clear and interesting synthesis in the two volumes now before us. In a class of literature rapidly growing in abundance, Mr. Duncan's work must be accorded a leading place. Illustrating every important point by reference to the data recovered in various places, he sketches (in Volume I) pre-Israelite Palestine through the age of cave dwellings and stone implements, through the Bronze Age and its Canaanite life in general, and then in the main outlines of Hebrew occupation from Josue to the Exile. His second volume spans the same historical scale under the respective heads of domestic architecture, religious observance, inscriptions, burial customs, and stone and metal workmanship. Both volumes are well indexed, attractively illustrated, and literally packed with solid and pertinent information. Possibly one might object that "Biblical history" is in fact supplied by the Bible itself, and that what is being "dug up" is rather its background and setting. At the same time, the historical parts of the Old Testament do not pretend to offer an ordinary political history, but rather the history of a religion, and that a religion delivered in successive lessons by God Himself. His guiding and governing Providence is the theme of Israel's inspired narrators. Much that belongs to ordinary human annals will always remain to be learned from other sources, and will be assured of a welcome for the fuller light it can shed upon the meaning of the Bible itself.

W. H. McC.

Albert the Good. By HECTOR BOLITHO. New York: D. Appleton and Company. \$3.50.

The Prince Consort, Albert, husband of Queen Victoria, was a person hated, feared, and misunderstood by his contemporaries. His life written by Hector Bolitho is likely to send the modern Englishman into gales of laughter. The tone of the book is written in a Victorian Sunday School manner. Everything connected with the term "goody-goody" is found in Prince Albert. The characterization of the hero is drawn on strictly superlative lines. Peel, Palmerston, and Disraeli are made to bear witness to the superior talents of Albert. The character of Victoria, we are told, was moulded to the culture of Albert. Before Albert dies, the author compares him to Christ; and when he is dead, we read "his immaculate soul was with God." Albert, we learn, never

made a mistake—except one—the nature of the education that he gave his children. But that mistake is glossed over. The author had a thesis ready at hand, namely the education that Baron Stockmar and King Leopold imposed on Prince Albert. For undoubtedly the education that Albert received made him the pathetic figure that he is. It accounts for his many mistakes of judgment, for the hatred that he inspired in the English people, and for his influence on the life of Victoria. A biography written along these lines would have brought out the humanity and heroism of one who never enjoyed his own will.

R. A. P.

Lincoln the Unknown. By DALE CARNEGIE. New York: The Century Company. \$2.50.

Few if any men, in their study and knowledge of Abraham Lincoln, have ever gazed on such a canvas as that upon which Dale Carnegie has etched his "Lincoln the Unknown." However some incidents, such as the illegitimacy of Lincoln's mother, even granting it is true, receive more emphasis than they deserve. The book is history and biography combined, but it reads with the ease and speed of fiction. It gives a touching picture of the difficult domestic life of the Great Emancipator from which death alone freed him and which, added to the troublous times of his presidency, makes one appreciate more and more the great soulfulness and almost unique spirit of the man who was estimated only after death at his true value: as one who "bore malice toward none" and had "charity for all"; who stood "with firmness in the right" as God gave him "to see the right."

R. P. L.

Convicting the Innocent. By EDWIN M. BORCHARD. Yale University Press. \$3.75.

Professor Borchard, of Yale University, relates clearly and dispassionately the cases of sixty-five persons who have been convicted of crime and afterwards proved to be innocent. His main thesis, that such mistakes do happen in this country and in this age, and its corollary, that the State should legislate by general statute to reimburse the victims of its judicial fallibility, are well established. An introductory chapter calls attention to the causes of these miscarriages of justice, which are in the main mistaken identification, the improper use of circumstantial evidence, and perjury. In a final chapter, there is a scholarly analysis of foreign statutes providing indemnity for those wrongfully convicted. An appendix carries a draft statute for use in the United States. Section five of this statute would preclude from indemnification one who has "intentionally or by wilful misconduct or negligence" contributed to his own conviction. But the professor warns us that this statute must not be too narrowly construed. "Where the act or failure to act is excusable, it should not be deemed a bar to relief, even if it may have contributed to the conviction" (p. 419). The meaning of such an interpretation is clearly set forth earlier in the book. One McKinney, convicted of murder in the State of Ohio, is afterwards found to be innocent and released. His defense at the trial was an alibi, which was testified to by more than fifteen witnesses. The alibi was false. The Professor comments (p. 163) that this false alibi should not deprive McKinney of compensation, supposing a statute like the one cited above. And yet that alibi was perjury, and was sustained by the perjury of many people. Now if, as the professor says, one of the principal reasons that the courts fail to arrive at truth in matters of this kind, is perjury, what reform in criminal procedure can result from a statute which would call perjury "excusable"? Such a statute so construed would harm and not help justice.

F. J. S.

The Inside Story of the Harding Tragedy. By HARRY M. DAUGHERTY, in collaboration with THOMAS DIXON. New York: The Churchill Company. \$3.50.

The enemies of Harding have told their story, none too eulogistic and, it seems, none too true. Now one of his closest friends, his Attorney General, exposes quite a different view. If anyone were in a position to know, certainly it was Harry M. Daugherty.

And, while it is yet very soon to arrive at a perfectly fair and objective picture of the former Chief Executive, we can be thankful for this expression, little though it deals with Harding. Before reading very far one will be struck by the incongruity of the title given the book. Rather than "The Inside Story" of the Harding Tragedy, the work is a strong defence of the former Attorney General and his actions, a vehicle for private grievances against men and institutions. The pronoun "I" so dominates its pages that Mr. President quickly becomes a very secondary character and the good name of the Administration seems to rise or fall with that of Daugherty. On that account, in many minds, the defense will lack a great deal of its effectiveness. Mr. Daugherty has, however, rendered the American people a service in laying bare the inner workings of the opposition. We shall have to leave the final decision in the case to future historians of the period.

J. F. B.

BOOKS AND AUTHORS

Negro Progress.—Dr. Ambrose Caliver, Senior Specialist in the Education of Negroes in the United States Office of Education at Washington, has been making some interesting personnel studies among the students of Fisk University. These are issued by the Bureau of Publications, Teachers' College, Columbia University, New York, under the title of "A Personnel Study of Negro College Students" (\$1.50). While some qualification may be uttered as to Dr. Caliver's opening remark, that there could not "be any real evaluation of the aims and methods of education until the stage of scientific experimentation was reached," the rest of his study offers a great number of findings not only valuable in themselves, but indicative of what further research may bring to light. Among some interesting items, we learn that only forty per cent of the students from farm homes belong to any church; that physicians furnish the second largest ratio of student parentage; that students, in the main, desire good periodical reading matter; that the women students lead in their studies; that Northern Negro students show more scholastic aptitude; but the Southern students are better in achieving what was predicted of them.

That the Father of his country was "harried" and unhappy in his declining years over the problem of slavery is one of the many interesting sidelights thrown upon him by Walter H. Mazyck, M.A., in "George Washington and the Negro" (Associated Publishers. \$2.15). The gradual progress of conscience and principle in the mind of one who was "born a master of slaves" and "instructed from his infancy in the necessity and righteousness of the slave system," to one who confessed that he detested and repudiated the barter of human beings, makes indeed what the author calls "a very human story." "I am principled," wrote Washington, "against this kind of traffic in human beings." Two obstacles that seemed to him insuperable prevented his fulfilling his inner wishes: the necessity of establishing the Union; and the danger of financial ruin. The story is told in a restrained, factual style, giving at the same time a remarkable picture of that methodical exactness, severity tempered with humanity in dealing with human beings, even as a taskmaster, which made Washington the effective commander.

That the Negro has never been a negligible factor in American politics, from the year 1870 on, is demonstrated by William F. Nowlin, in a small book entitled "The Negro in American National Politics" (Stratford. \$2.00). Chapter I, dealing with "Early Negro Congressmen," discusses the difficulties that met them and recounts their efforts to promote beneficial types of legislation. Chapter II deals with the position of "The Present Negro Congressman," Oscar de Priest, from Illinois. In Chapter III, "The Negro in the National Conventions," some of the less-known matter in this connection is presented. Chapter IV treats of "The Negro in the National Campaigns," and the various policies which of late have been offered him in the hope of his securing political independence.

For the particular field of Negro elementary schools, both rural and urban, in which 2,169,992 children are enrolled, a comprehensive and practical summary is provided by the annual yearbook

of the *Journal of Negro Education*, in the form of a symposium, entitled "A Critical Survey of the Negro Elementary School" (The Lancaster Press, Lancaster, Pa. \$1.50). The facts therein contained cannot be ignored by any educational official where Negroes are concerned. "The faith that Americans have in formal education is almost startling," notes one of the writers; and no scrutiny can be too rigid for our huge educational investment.

The thought that Negroes in seventeen cities of the South have a combined purchasing power of \$308,000,000 (greater than our entire export trade with Mexico and all Central America), based on an average per-capita purchasing power of only \$347.00, illustrates the importance to American economics of the facts treated by Paul K. Edwards, Professor of Economics at Fisk University, in "The Southern Urban Negro as a Consumer" (Prentice-Hall, \$5.00). His studies throw much light on the general situation of the Negro particularly in the Southern cities. The chapter on "Selling Appeals to the Negro" not only concerns advertisers, but is a first-class document in the field of race relations. The publishers deserve commendation for the high-grade paper and typography.

Periodical surveys of the Negro unemployment situation are prepared by T. Arnold Hill, of the Department of Industrial Relations of the National Urban League. The last of these surveys, at twenty-five cents a copy (New York: 1133 Broadway) compiles the facts and figures respecting unemployment among Negroes in 106 cities. Since that time, of course, conditions have been growing steadily worse. Despite generosity shown by many relief funds, the Negro worker is found everywhere torn by the sharpest edge of this social plague.

Surveys and Studies.—Rural educators, parent-teacher associations, superintendents, and supervisors, will find valuable assistance in "The Outlook for Rural Education," a twenty-five cent research bulletin published by the National Education Association (1201 Sixteenth Street, N.W., Washington, D. C.). Ten "basic problems" that form leading topics in the literature of rural education are briefly treated, with an aim to providing references for study and discussion. Interesting statistical tables are given on such matters as the ratios of wealth in rich and poor districts; the distribution of rural taxes; elected, as compared with appointed, country superintendents; salaries of teachers; etc.

An original kind of scrutiny, startling in its variance from the present widely advertised trend to enlargement of educational units, is offered by Frank Henry Selden, a veteran Pennsylvania school teacher, in a little cloth-bound booklet, "Rural Schools" (The Maudslay Press, Cranesville, Pa. \$1.25). Mr. Selden deplores too ready a commitment, on the part of taxpayers or school boards, to the idea of consolidated schools, and adduces instances where consolidation has proved a harm instead of a benefit. While his essay can make no pretense to formal research, it presents cautions that advocates of consolidation cannot lightly overlook.

Varia.—Bob Sherwood, the last of the Barnum clowns, writes the story of his twenty-six years of circus life in "Hold Yer Hosses! The Elephants Are Coming" (Macmillan, \$2.50). Alas, there are no more "hosses" to hold, and the day draws nearer when the elephants will be coming for their last show. In that sad time Bob Sherwood's book will be our circus; its vivid narrative will stir our imagination and memory. Delightful though its entertainment will be, and valuable its information, it will be unable to dull our sense of loss and lay the ghost of the circus.

The young need only to watch the circus to get its thrills. They care not for its business side, nor the biographies of the performers, men, women, and animals. For this reason, Paul Eipper's "Circus" (Viking, \$3.00) will appeal to grown-ups. The author writes a most interesting narrative of all the elements which make a circus. Forty-seven full-page photographs of noted circus entertainers give his book added actuality and authenticity.

The friendship of two men, one a mystifier without the mumbo-

jumbo of magic, and the other who was hoaxed by spiritism, is told in "Houdini and Conan Doyle" (Boni, \$3.00), by Bernard Ernst, of the Society of American Magicians, and Hereward Carrington, of the Society of Psychical Research. When Houdini tricked Conan Doyle during a seance in which Houdini's dead mother was supposed to be sending him a message, the friendship broke. Catholics will be glad to know that when Lady Doyle was ready to take down a spirit message, she used to mark a cross upon her writing pad. Although she gave up Catholicism in all else, she held on to this Catholic prophylaxis against evil spirits.

For parlor amusement J. N. Leonard has edited a third question book like unto its predecessors. "Ask Me Again" (Viking, \$1.60) follows substantially the spirit of "Ask Me Another." There are both general and special quizzes covering any number of interesting, and many uninteresting, topics and the answers are offered for checking. Unfortunately, a number of the answers dealing with religious questions are far from adequate. Indeed, in a book of this sort most of the questions calling for such answers were better omitted. Catholics will reasonably find such things as likening St. Simeon Stylites to "the modern flag-pole sitter" insulting. Moreover, for popular parlor amusement there is little reason to introduce such topics as sadism, adultery, etc. A good many of the questions and answers are drawn up very loosely.

The "American Oxford Dictionary" (Albert and Charles Boni, \$1.00) compiled by F. G. Fowler and H. W. Fowler and revised by George van Santvoord in accordance with American standards of spelling, pronunciation, idiom, etc., is an abridged edition of that masterpiece of lexicography the "Concise Oxford Dictionary." Some minor improvements have been made in the volume: a large number of words and senses not included in the original C.O.D., and, where necessary, material of special American interest and importance have been added. By its low price the book is placed within the reach of the general public and it will be welcomed as a valuable addition to the reference shelf.

Political.—"The German Crisis" (Farrar and Rinehart, \$2.50) by H. R. Knickerbocker, is a collection of a series of newspaper articles which appeared in the *New York Evening Post*, and other journals, shortly before the recent series of German elections. What Mr. Knickerbocker declares that he would not have been surprised to see, a victory for Hitler's National Socialist Party, failed of completeness, but the coming elections, as past local victories, may show that Mr. Knickerbocker was right. But the able presentation of facts relating to the German economic and political situation is still very much apropos, and should interest students of contemporary events. The point of view, as one might expect, is pro-American and pro-capitalist; Mr. Knickerbocker seems to be ever so slightly suspicious of the Nazis.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AMOS THE WANDERER. W. B. Maxwell. \$2.00. Dodd, Mead.
BARKINGS. Rev. Bernard LeFebvre. Published by the author.
BROWNING. A SYLLABUS FOR A SEMESTER SURVEY. Rev. Alexander J. Cody, S.J. 25 cents. University of San Francisco Press.
CHILD'S HAPPIEST MOMENTS WHEN JESUS COMES, A. A Sister of Notre Dame. Pustet.
CRIMINOLOGY. Robert H. Gault. \$3.48. Heath.
DAWN IN RUSSIA. Waldo Frank. \$2.25. Scribner's.
DER GROSSE HERDE, VOL. 3. Caillaux-Eifenhut. \$9.50. Herder.
ECHOES OF THE GREAT WAR. Mary A. McHugh. \$1.25. Christopher.
ETERNAL SACRIFICE, THE. Louise Doran Ross. \$1.25. Catholic Education Press.
FARAWAY. J. B. Priestley. \$2.75. Harper.
FRAMEWORK OF A CHRISTIAN STATE, THE. Rev. E. Cahill, S.J. Gill.
GOOD SHEPHERD, THE. John Rathbone Oliver. \$2.00. Viking.
JOURNEY INWARD, THE. Kurt Heuser. \$2.50. Viking.
INVOLUBLE. Helen M. Bulger. \$1.50. Benziger.
MARRIAGE LEGISLATION IN THE NEW CODE OF CANON LAW. Very Rev. H. A. Aytinbac, SS., D.D., D.C.L. \$2.75. Benziger.
OBSCURE DESTINIES. Willa Cather. \$2.00. Knopf.
PROBLEMS OF THE PACIFIC, 1931. Edited by Bruno Lasker. \$5.00. University of Chicago Press.
ST. GERMAINE OF THE WOLF COUNTRY. Henri Gheon. \$1.00. Longmans, Green.
SPEARS AGAINST US. Cecil Roberts. \$2.50. Appleton.
STRANGE CASE OF THE IRISH LAND PURCHASE ANNUITIES, THE. Henry Harrison, O.B.E., M.C. Gill.
WAYS OF CHRISTIAN LIFE. Dom Cuthbert Butler. \$2.50. Longmans, Green.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

A Catholic School Press Association

To the Editor of AMERICA:

"The Campus Publication Again," by Kenneth R. Marley, in the issue of AMERICA for July 2 was an excellent article on a subject of increasing importance to Catholic educational institutions. It is to be regretted that in gathering the material for his article Mr. Marley did not take the pains to obtain information about the Catholic School Press Association, so that he could present at least as complete an evaluation of its aims and accomplishments as was presented of the various secular organizations.

The Catholic School Press Association was organized in September, 1931, by J. L. O'Sullivan, Dean of the College of Journalism of Marquette University in Milwaukee. The Association offers a critical service to Catholic school publications, giving personal attention to the problems facing the faculty advisers and student editors. Judging from scores of letters received from faculty advisers and editors, the Association has been able to be of great assistance during its first year of existence.

The Association publishes the *Catholic School Editor*, a quarterly magazine devoted to the interests of Catholic school publications.

Recognition is given to the students who do outstanding work on publications in Catholic schools by the Honor Award of the Catholic School Press Association.

An annual survey and rating is held under the auspices of the Association and outstanding publications in each of nineteen classifications of institutions, depending upon enrollment and type of publications, are awarded the honorary title of "All-Catholic."

Milwaukee.

J. L. O'SULLIVAN.

Catholic Public Libraries

To the Editor of AMERICA:

No one could more wish for Catholic Public Libraries than I. It is a problem that I have been studying for years. They will come; but for the present, I believe I will have to say to Mary A. Benjamin, Chairman of Publications, Catholic Poetry Society of America, that the problem is not libraries, but bread.

I am the librarian of Cathedral High School Library, Indianapolis, Ind., and I have carried out the policy of supplying the 700 boys who attend our school with books for themselves and for their parents, brothers, and sisters. The Catholic people of Indianapolis have been very generous to our library. Through their zeal for Catholic education and culture, I have been able to buy modern equipment, decorate, and enlarge the library. At present we have not opened the library to the general public, nor to the Catholic public, because we believe that the constant coming and going of adults would interfere with the conduct of the school. But our boys do take home books for their families, and some even for friends. I can't see why the same thing couldn't be done in other Catholic high schools.

We have a large fiction library. Every volume in it is read beforehand by a member of the faculty, and not a single volume is placed on the shelves if there is even something suggestive of immorality in it. Such supervision is absolutely necessary. Parents can be perfectly sure that their sons are getting nothing but wholesome reading when they get their books from Cathedral High School Library.

Mother Agatha, O.S.U., of the Ursuline Academy, Wilmington, Del., has established a library in the Academy which is called the Calvert Library. Mother Agatha, it will be remembered, has done more for the Catholic library, and the Catholic Library Association, than any other person, with the possible exception of Rev. Dr. Foik. Through the Calvert Library, Mother Agatha hopes to lend out books to any who wish to call at the Academy for them. This is a step farther than we have been able to go at

Cathedral, but we are both going in the right direction, and I don't think I could be classed as a prophet by saying that the day will come when we will have Catholic Public Libraries. We must be patient until these terrible times are over with, but until then we must not let the question drop. Let our Catholic high schools and colleges consider what they can do in this direction.

Indianapolis.

BROTHER ERNEST, C.S.C.

A Parish Record

To the Editor of AMERICA:

The Holy Rosary Parish in the Bronx section of New York City graduated its first class on June 27 of this year. There were seventeen boys and sixteen girls in the class. All of these graduates intend to continue their education in accordance with the expressed will of the Holy See, namely, under thoroughly Catholic auspices.

Four of the boys will enter the preparatory seminary of the Archdiocese; six more have applied for admission to the Novitiate of the Irish Christian Brothers at West Park, New York. The remaining seven are to enter the Cathedral College High School in the Fall. What about the girls? The entire class of sixteen will enter various Catholic high schools here in the city, about half of the class aspiring to serve God in convent life.

Is it not heartening in these days to learn of this one-hundred-per-cent parish record of matriculation in secondary education thoroughly Catholic in character? No vain claim is made for the class; the writer (not a parishioner) thinks that the case can be matched here and there throughout the country. But is it not unusual? Is it not a splendid tribute to the zeal of the pastor and his assistant priests, who have a prudent interest in the school? The record testifies eloquently to the successful methods employed in their work by the Presentation Nuns who staff the entire school (no Brothers, as yet, teach any of the classes). It is, too, I think, an evidence of the persuasiveness of good Brother Ryan, who interested six of the boys in the teaching Brotherhood. Especially does the record glorify the graduates' loyally Catholic parents. These fathers and mothers in a spirit of true Christian sacrifice have shown cheerful willingness to obey the laws of the Church touching on secondary education and, in so many instances, an admirable spirit of faith in a readiness to consecrate their boy or girl to the noblest work of all, the service of the Most Holy Redeemer—for some, in the priesthood, for the rest, in the Religious life as teachers.

New York.

AEDIFICATUS.

"This Hectic Period"

To the Editor of AMERICA:

Fifty years ago a great Catholic editor, discussing the newspapers of his period, stated that

Freedom in the press must be often mentally licentious, if not so in a moral signification. When it is permitted to report filthy scandals, to comment on them with a thin robe of propriety, not opaque enough to obscure their nude loathsomeness and, under cover of moral teaching, to teach immorality by euphemistic pretension to high tone, it is absurd to say that the press is strictly moral because it puts on full dress to discuss dirt [italics mine]. There may be a positive gain in saying, "Do not sin"; but there is a positive loss in saying, "This is the way it is done." The English [and American] press is most morally immoral. It is exoteric with esoteric particulars. A diligent student of the newspapers has no need to experience evil in order to derive the fullest science of its detail.

Here is the opinion of an impartial observer of the 'eighties of the last century. He was criticizing the English press and its tendency to report immorality in highbrow terms. Some English and American newspapers of this hectic period do not even scruple to report in veiled language. They speak out loudly in gutter English, and the immoral imaginings of their reporters and special writers are broadcast in terms which are understood by the ten-year-old infant as well as the gullible adult thousands of their readers. The editors, sub-editors, and managers of these sheets are directly responsible for much of the degeneracy of the period.

Weston, Mass.

GEORGE O'DWYER.